الكافي

تأليف

الشيخ ابي جعفر محمد بن يعقوب بن اسحاق الكليني الرازي

الجزء الاول

الاصول القسم الاول

(٢) كتاب فضل العلم

المؤسسة العالمية للخدمات الاسلامية

AL-KĀFĪ

BY

ASH-SHAYKH ABU JA‘FAR MUHAMMAD IBN YA‘QŨB IBN ISḤÃQ AL-KULAYNI AR-RÃZI

Volume One

AL-USŨL – Part One

2) THE BOOK OF EXCELLENCE OF KNOWLEDGE

W O F I S

World Organization for Islamic Services

Tehran – IRAN

English translation with Arabic Test

First edition 1398/1978

Fifth edition 1418/1998

Translated and published by:
World Organization for Islamic Services,
P. O. Box 11165-1545,
Tehran - 15837,
ISLAMIC REPUBLIC OF IRAN

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IN THE NAME OF ALLÃH,THE MOST COMPASSIONATE,THE MERCIFUL.

Praise belongs to Allãh, the Lord of all beings;
the Most Compassionate, the Merciful;
the Master of the Day of Judgment;
Thee only we serve, and to Thee alone we pray for succour;
Guide us in the straight path;
the path of those whom Thou hast blessed,
who are immune from Thy wrath
and have never gone astray.

* * * * *

O' Allãh! Send your blessings to the head of your messengers and the last of your prophets Muhammad, and his pure and cleansed progeny.

Also send your blessings to all your prophets and envoys.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين الرحمن الرحيم
مالك يوم الدين إياك نعبد وإياك نستعين
اهدنا الصراط المستقيم صراط الذين
أنعمت عليهم غير المغضوب عليهم
ولا الضالين

اللهم صل على
سيد رسلك وخاتم أنبيائك
محمد وآله الطيبين الطاهرين
وصل على جميع الأنبياء والمرسلين

TRANSLITERATION

ARABIC LETTERS

Symbol	Transliteration
ء	’
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
ي	y
ة	ah; at (construct state)
ال	article al- and ’l (even before the antepalatals)

Long Vowels

اى	ā
و	ū
ي	ī

Short Vowels

ـَ	a
ـُ	u
ـِ	i

CONTENTS

Page

تصدير

FOREWORD

[١]

كانت امنية تجيش بها صدورنا بأقوى ما تجيش به الصدور، و نحمدالله على أن وفقنا لأن نخطو اولى الخطوات لتحقيقها . . .

أن من أعز أمانينا و أحلى آمالنا و أخلص أهدافنا و أصدقها، آن نوفق لنقل امّهات التراث الإسلامي الأصيل المرويّ عن أئمّة أهل البيت عليهم السلام، و عن طريقهم عن النّبي صلى الله عليه و آله و سلم إلى لغات تمكّن غير العربي من الإستفادة و الاستزادة، و تفتح أمامه أبواباً واسعة على هذا العالم الزاخر و الفيض المتدفق، و تعينه على أن يواجه بنفسه ثانى المصادر الأصيلة و الصحيحة ـ بعد القرآن الكريم ـ لفهم الإسلام في صورته الصحيحة، عقيدة و شريعة تاريخاً و سيراً، خلقاً و سلوكاً، أحكام عبادات و قوانين معاش و تجاره، منهاجاً فرديّاً و انظمة بيت و اسرة و مجتمع . . . تفتح

تلك الأبواب، المغلقة ـ بكلّ أسف ـ على من لا يحسن اللغة العربيّة و لا يفقه النصوص في لغتها الأصليّة.

و إنّ من أهمّ هذا التراث كتاب "الكافي" تاليف الشيخ أبي جعفر محمّد بن يعقوب الكليني الرازي (٣٢٨/٣٢٩ق = ٩٤٠/٩٤١)، و قد أغنتنا المقدّمة الّتي جاءت في فاتحة الكتاب عن التعريف به و بمؤلّفه العظيم و قيمته الدينيّة، و المركز الّذي يحتله في جملة ما وصل إلينا من تراث ائمّة أهل البيت عليهم السلام.

[٢]

و نحمد الله سبحانه على أنّ هذه المحاولة لترجمة "الكافي" إلى الإنجليزيّة قد نجحت و نجزت و قد تم منها ترجمة "كتاب العقل و الجهل" و طبع و نشر من قبل و الأن تمّ، و لله الحمد، ترجمة "كتاب فضل العلم" ثاني كتب "اصول الكافي" جندنا كلّ ما نملك ـ بحول الله و قوّته ـ لتحقيقها و انجازها، فكم من خطوة خطوناها ثمّ بدالنا ان فيها نقصاً و لو بعض النقص فتدارك، وكم صيغة وضعناها ثمّ وجدنا أنّ غيرها قد يكون هو الصحيح، أو الأصح أو الأكمل فنستبدله بها، و هكذا إلى أن اتّخذت شكلها الحاضر. و تأكّدنا في حدود ما وسعنا من صحّة الترجمة، و امانة النقل و سلامة التعبير، و استعنا في ذلك بكلّ من امكنتنا الإستعانة به، سواء أكان في سلامة لغة الترجمة، أم في عرضها على النصّ العربي و التأكد من صدق النقل و أمانة التحويل.

و لا ندّعي الكمال في ذلك، وكلّ ما قمنا به، و نحمدالله على انجازه، أنا خطونا الخطوة الأولى، و نحن واثقون بأنّها ستتعقبها خطوات ـ منّا أو من غيرنا ـ تصحح فيها الاخطاء، و يتكامل فيها التعبير، و تصدّق الترجمة، و يسلّم النقل أكثر فاكثر.

و قد ارتأينا أن نسرع إلى طبع و نشر كلّ ما أنجزنا ترجمته و سنصدره تباعاً بصورة اجزاء صغار ذات صفحات محدودة، إلى أن تكمل ترجمة كلّ جزء من اجزاء "الكافي" و يكمل طبعه، و حينئذ ستنضم هذه الاجزاء بعضها إلى البعض الاخر فتكون وحدات تمثل كل وحده ترجمة كاملة لجزء من اجزاء الكتاب و قد ارفقنا بالترجمة الانجليزيّة، النصّ العربي للكتاب بصورته الكاملة، فوضعنا منه في أعلى كلّ صفحة قدر ما يطابق الترجمة الّتي أدرجت في تلك الصفحة.

و لا بدّلنا من التأكيد على أنّ كتاب "الكافي" و ان آمنا و آمن معنا، بقيمته العلميّة و قداسته المذهبيّة و مركز مؤلفه العالى من الثقة و الاعتماد، كلّ من درس الكافي و مؤلّفه و مركزه من التراث الإسلامى الرفيع ـ و نحن مؤمنون بهذا أعمق الإيمان ـ أقول: لابدّلنا من التأكيد على أنّ "الكافي" لا تتساوى أحاديثه و ليست أسانيد رواياته و لا رواة أحاديثه متساوين فى الوثاقة و الصدق و لا يجرى عليهم كلّهم حكم واحد.

و نظرة واحدة في كتاب "مرآة العقول" ـ الّذي هو شرح للكافي ـ للعلاّمة الكبير المجلسي، محمّد باقر (١٠٣٧/١٦٢٨-١١١١/١٦٩٩) و هو من أبرز علماء الحديث و من أخلصهم للكتاب و مؤلّفه العظيم و أشدّهم إيمانا و اعتقاداً، و وثوقاً و اعتقاداً لنكشف للدراس هذه النقطة الّتي لم نرد أن نستعرضها إلاّ بإشارة مجملة نؤكّد عليها دون الدخول فى التفاصيل.

و لهذا السبب و غيره احتفظنا بأسانيد الأحاديث كاملة، كما جاءت فى النص الأصلي، لم نحذف منها شيئاً، لا أصل السند و لا حلقة من حلقاته. فلا بدّ للكشف عن حال سند أي حديث من الرجوع إلى كتب الرجال الّتي تشرح حال الراوي و تبيّن مركزه الديني و الخلقي و تقيمه فيما يروى و يحدّث.

و نؤكّد ثانياً، على أن استخلاص أيّة عقيدة دينيّة أو مذهبيّة، او رأى فقهي من هذه الأحاديث لا يصحّ و لا يتمّ إلاّ بعد عرض الروايات ـ بأسانيدها ـ على كتب الرجال، و بعد عرض بعضها على البعض الاخر، و بعد استعراض النصوص الّتي جاءت في مصادر أخَرى و تحكيم القرآن الكريم في ذلك، و الأهمّ من هذا كلّه الاحتكام إلى قواعد و أسس وضعها العلماء المختصّون، و الّتي لا يستغنى عنها في هذا المجال بأيّ حال.

إذن لابدّ للباحث من الرجوع إلى كتب العقيدة و الكلام، أو الرجوع إلى كتب الفقه و الشريعة، الكتب الّتي تعنى بالناحية الاستدلاليّة و تقيم الحجّة على أي مبدأ عقدي أو رأي فقهي، إن أراد الباحث لبحوثه و دراساته أن تكون منهجيّة و للنتائج الّتي ينتهي إليها أن تكون سليمة صحيحة موثوقاً بها، ترضى ضميره العلمي و تلزم غيره و تضطرّه إلى الأخذ بها.

و هذه نقطة أغفلها ـ بعمد أو بغير عمد ـ كثير من الباحثين، ننبّه عليها هنا كي لا ينزلق غيرهم

إلى المنحدر الّذي انزلقوا إليه و لا يقع فى الأخطاء الّتي وقعوا فيها. و لاعتبارات شتّى لم نشأ أن نثقل الكتاب بالهوامش و الشروح، إلاّ ما وجدناه ضروريّاً إلى حدّ نشذ معه عن هذا المبدأ الّذي اتّخذناه حينما عزمنا على ترجمة الكتاب و نشره.

[٤]

راعينا الصيغة الإسلاميّة و النطق العربي للأعلام و الأسماء الّتي وردت فى الأحاديث و لم نكتف فى الترجمة بصيغها كما جاءت فى العهدين. ف "موسى، عيسى، مريم، جبريل و ..." قد ضبطناها فى الترجمة حسب النطق الإسلامي، خاصّة الأعلام الّتي جاءت فى القرآن الكريم، و وضعنا صيغتها "البابليّة" بين قوسين.

و الّذي دعانا إلى هذا حرصنا، أشدّ الحرص على الإحتفاظ بالطابع الإسلامي الأصيل حتّى فى الأعلام و الأسماء، و الظهور بمظهر الإصالة، و الابتعاد ـ كلّ الإبتعاد ـ عن التبعيّة و الذيليّة و لو كانت فى النطق و التعبير ...

[٥]

وضعنا في مفتتح كلّ جزء جدولين:

١ – جدول يعطى معلومات عامّة مجدولة عن النّبي الأكرم ﷺ و الصدّيقة الطاهرة فاطمة الزهراء عليها السلام و الائمّة الإثنى عشر عليهم السلام و لكلّ واحد من هؤلاء رقم يخصّه حسب تسلسلهم.

و نستعين بهذا الجدول على تفسير التعابير المبهمة ـ و لو لغير المختصّين ـ الّتي تردّ في ضمن رواية الحديث.

٢ – جدول يحتوى على رموز وضعناها لمصطلحات في رواية الحديث يستعملها علماء الحديث، و نشرح في هذا الفهرس أيضاً بعض تلك المصطلحات الّتي لم نجد له صيغة مختصرة فى الإنجليزيّة، فنشرح ذلك المصطلح هنا، و حينما يأتي في موضعه نذكره بنصّه العربي ولكن بالكتابه اللاتينيّة.

راجع ـ مثلاً ـ «رفعه» في هذا الفهرس.

و الحقنا بكلّ جزء فهارس ثلاثة:

١ – فهرس لمن رويت عنهم أحاديث الجزء، من النّبي صلّى الله عليه و آله و سلّم و الائمّة عليهم السّلام يبدأ برقم يطابق الرقم الّذي يحمله النّبي صلّى الله عليه و آله و سلّم، أو الإمام المرويّ عنه فى الجدول الّذي سبق و أن أشرنا إليه، يلى ذلك التعبير الوارد فى الحديث، و بعده أرقام الأحاديث الّتي رويت عنه.

مثلاً: جاء فى فهرس هذا الجزء:

(٧) ـ أبو جعفر، ٤٩، ٥٣ ... الخ

فإن رقم (٧) الوارد قبل الإسم "أبوجعفر" يشير إلى أنّ المروي عنه إنّما هو الإمام أبو جعفر محمّد بن علي الباقر عليه السّلام الّذي يحمل هذا الرقم فى الجدول المذكور، و الأرقام بعد الإسم، إنّما هي أرقام أحاديث الكتاب (حسب تسلسلها) الّتي رويت عنه، فقد روي عنه الحديث التاسع و الأربعون، و الثالث و الخمسون ... و هكذا.

٢ – فهرس للأعلام (أسماء الأشخاص) تلي كلّ إسم أرقام التسلسل للأحاديث الّتي جاء فيها ذكره. و قد اكتفينا بالأعلام الّتي جاءت في متون الأحاديث و أغفلنا أسماء الرواة.

٣– فهرس لأعلام الأماكن، و أسماء القبائل و الطوائف، و المذاهب، و اسماء الكتب.

* * *

و بعد فالله سبحانه هو الّذي نستعين به، و نتوكّل عليه، و نستهديه، و نستمدّ منه أن يوفّقنا لإكمال ما بدأنا، و يسددنا لأنجاز ما عزمنا عليه، إنّه ولي التوفيق و هو سبحانه نعم المولى و نعم النصير.

١٤١٨/٨/١٥ — المؤسسة العالميّة للخدمات الإسلاميّة

١٩٩٧/١٢/١٦ — (لجنة التأليف و الترجمة و النشر)

طهران ـ إيران

– 1 –

In our continuous effort to propagate Islam through our numerous publications, we have persistently endeavoured to include amongst our publications translations of the most important reference books recognized by the Shī‘ah. To be able to publish such key books in the Shī‘ah heritage in foreign languages not only gives us great pleasure and pride but conforms very well with our wishes and our sincere objectives. No doubt non-Arabic-speaking researchers will now have better access to the true Islamic heritage, since such books contain the *aḥãdīth* (traditions) of the holy Imãms (peace be upon them) and the Holy Prophet (peace be upon him and his progeny). Moreover, these books constitute the second source – the holy Qur'ãn being the first – whereby one may obtain a better understanding of Islamic beliefs, jurisprudence, history, biographies, morals and behaviour, laws pertaining to worship, business, considerations for the individual, family and society, etc.

One of the important books in question is *al-Kãfi* whose author was ash-Shaykh Abu Ja‘far Muḥammad ibn Ya‘qũb al-Kulayni ar-Rãzi (d.328/329 = 940/941). We do not need to introduce either the book or its author since the preface (in Part One) takes care of that and also shows the religious significance and the status of this book in our heritage, namely the heritage transmitted to us through *Ahlu'l-bayt* (the Household of the Holy Prophet – p. b. u. t.)

- 2 -

We express our gratitude to Allãh, the Almighty, for being able to commence the translation of *al-Kãfi* into English. So far, the translation of the section pertaining to "Reason and Ignorance" (*al-‘aql wa 'l jahl*). has been already completed and published. Now, the translation of the second part of *Uṣũl al-Kãfi* pertaining to "Excellence of Know-ledge" has been also completed by the will of Allãh. It is a matter of fact that we have had to utilize all the means at our disposal and rely on Allãh's unlimited strength in order to accomplish this translation. Indeed, we have had to do a lot of screening before deciding upon this version. Furthermore, we made every possible effort to ensure that the translation was satisfactory and acceptable as regards accuracy and grammar.

We do not wish to claim perfection in this humble effort to translate this book *al-Kãfi*. Nevertheless, we have taken the first step and we are confident that subsequent steps will be taken, either by us or by somebody else, both to remove any errors and to perfect the translation so that exactness in the translation process is improved.

We have decided to speed up the printing and publication of this translated sections of *al-Kãfi*. The other sections, it is hoped, will be published in due course on one-by-one basis; this process will be continued until all the sections of *al-Kãfi* have been translated and published.

You will note that we have also included along with the English translation, the complete original Arabic version, this being placed at the top of each page with the corresponding English translation below.

Along with all those who study it, we believe that *al-Kãfī* is of such a high status as a source of religious knowledge and so sacred in the Shī‘ah circles that the author may be considered highly honest and highly reliable. However, we should emphasize that neither are the *aḥãdīth* (traditions) equal in value and significance nor are the chains of the ascriptions of *al-Kãfi's* traditions nor the supporters of the authorities on which its traditions are based equal in terms of reliability and credibility and one can in no way regard them as equally dependable. A glance at the book entitled *Mir'ãtu'l-‘uqũl* (Reflection of the Minds) will reveal this very point to the researcher in more detail. *Mir'atul-‘uqũl* is an explanatory book to *al-Kãfī* and comes from the pen of the great scholar Muḥammad Bãqir al-Majlisi (1037/ 1628 – 1111/1700) who was one of the prominent scholars of *ḥadīth* (tradition) and among the most loyal and faithful to the book of (*al-Kãfi*) and its great author, and among those who have been most confident in and have relied greatly on al-Kulayni and his traditions.

Because of this – that is, the question of unequal credibility of the *aḥãdīth,* narrations and narrators – and for the sake of completeness we have retained the complete chain of narration of the *aḥãdīth* as in the original Arabic text. We have neither omitted any chain for any *ḥadīth,* nor neglected the links in the chain of narration. In order to reveal the credibility, or otherwise, of the chain of narration for a particular *ḥadīth***,** one must refer to (special) books dealing with the biography and the religious and moral status of the narrator/s; such books also carry an appraisal of what the narrator transmits and relates. We would like to re-emphasize that the inference of any religious or ritual doctrine or any law pertaining to jurisprudence from these *aḥãdīth* is a long process. To start with, the researcher must refer the narrations along with their supporting chain of narration to the special biographical books referred to above. The narrations must be cross-checked against one another. Later on the researcher must consider all other declarations and citations on the same topic from other references and then use the holy Qur'ãn as the arbitrator.

Of great importance still, one has to abide by the convention laid down by the specialists in these matters, which conventions can never be ignored.

Therefore, the researcher must go back either to the doctrinal and theological (*‘ilmu'l-kalãm*) books or to the books of jurisprudence and legislation, that is, those books which cover the ways of demonstration and evaluation of the various proofs and evidence used to substantiate any principle of belief or jurisprudence. This is the approach to be adopted if one wants his research to be systematic and if one wants the results to be sound, accurate and reliable, thus satisfying his scientific conscience and persuading others to honour and follow such methods.

This point has been ignored – intentionally or otherwise – by many researchers and we are stressing it here in order that other re-searchers should neither make the same mistake of ignoring it nor suffer from the same delusion.

We have also, for several reasons, refrained from introducing un-necessary explanatory notes, except where it was absolutely necessary, so as to remain true to our original aim of merely translating and publishing the book.

– 4 –

In the translation we have retained the Islamic format and Arabic pronunciation of the names and proper nouns encountered in various *aḥãdīth***.** We were not entirely satisfied with the Biblical equivalents, but, instead, retained the Islamic articulations in the text, following each proper noun or name (especially those mentioned in the holy Qur'ãn) like Musa (Moses), ‘Isã (Jesus), Maryam (Mary), Jibril (Gabriel). . . with its Biblical equivalent in parentheses.

We took this measure because we strongly believe in preserving the original Islamic character even with respect to names and proper nouns. We believe in originality even when it comes to appearances, and we shall completely avoid imitation and copying even if it is merely as regards pronunciation and expression .

We have included two tables at the beginning of each section:-

I. A chronological list of the Holy Prophet, his daughter and the twelve Holy Imãms, giving general particulars and information in tabular form about the Holy Prophet, his daughter Fatimah az-Zahrã' and the twelve Holy Imãms (peace be upon all of them). For each of them we have assigned a number according to their sequence.

It is hoped that this table will help the reader – even the non-speacialist – to understand some important expressions encountered in the chains of narration of each *ḥadīth* (tradition).

2. The Index containing symbols for terminology, commonly encountered in the process of narration of *ḥadīth.* We have introduced these because scholars of *ḥadīth* often use them. In this index we have also explained some of those terminologies for which no simple English equivalent can be found. We have explained such terminology in the index and when it appears in the text. We also mention the Arabic text in the Latinized form : e.g. *"rafa'ahu"* – (see List of technical terms and special signs used in the traditions).

Furthermore, we have included three indexes at the end of each section :-

a) The first index lists the originators of the *aḥãdīth* to be found in that section – the Holy Prophet and the Imãms.

It begins with a number corresponding to the serial number of the originator of the *ḥadīth,* the originator being the Prophet or one of the Imãms. The serial number has already been assigned in the table at the beginning of the section.

After the number, the form of the name used in the *ḥadīth* appears.

After that, the serial number/s of *aḥãdīth* related to the originator is/are listed. For example, in the first index of this section: (7) – Abu Ja'far: 49, 53, etc.

The number (7) preceding the name (Abu Ja‘far) indicates that the originator is Imãm Abu Ja‘far Muḥammad ibn ‘Ali al-Bãqir (p.b.u.t.) who was assigned with this number in the table at the beginning of the section. The number following the name is the serial number of the *aḥãdīth* in the book (or section) related to him, e.g., the 49th and the 53rd ḥadīth are related to him, etc.

b) Index of the names of key personalities. Following each name the serial numbers of *aḥãdīth* in which such a name appears are cited. We were content with citing only those names that appeared in the texts of the *aḥãdīth* proper and ignored the names of narrators.

c) Index of key places, names of tribes, families, sects and books.

Finally, it is Allãh, the Almighty, from Whom we seek help and guidance and upon Whom we rely for the success of our efforts. Moreover, we pray that He may pave the way for us to complete what we have commenced and to guide our steps, so that we may achieve what we have set out to do. We firmly believe that He is the Reconciliator and that He is the best Guide and the best Artisan.

World Organization for Islamic Services (WOFIS)
(***Board of Writing, Translation and Publication***)

Tehran – Iran.

21/11/1398
24/10/1978

1) Caution

2) A Chronological List of the Holy Prophet, his Daughter and the Twelve Holy Imãms.

3) List of Technical Terms and Special Signs used in the Traditions.

CAUTION

I – Wherever the author (al-Kulayni) says in the book of *al-Kãfi* "A group of our associates," quoting from Aḥmad ibn Muḥammad ibn ‘Isã, the Group here means the following five persons:-

I. Abu Ja‘far Muḥammad ibn Yaḥyã al-‘Attãr a1-Qummi;
2. ‘Ali ibn Musa ibn Ja‘far al-Kamandãni;
3. Abu Sulaymãn Dãwũd ibn Kawrah al-Qummi;
4. Abu ‘Ali Aḥmad ibn Idris ibn Aḥmad al-Ash‘ari al-Qummi;
5. Abu'l-Ḥasan ‘Ali ibn Ibrãhīm ibn Hãshim al-Qummi.

II – Wherever the author (al-Kulayni) says in the book of *al-Kãfi* "A group of our associates," quoting from Aḥmad ibn Muḥammad ibn Khãlid al-Barqi, the Group here means the following four persons:-

1. Abu'l-Ḥasan ‘Ali ibn Ibrãhīm ibn Hãshim al-Qummi;
2. Muḥammad ibn ‘Abdullãh ibn Udhaynah;
3. Aḥmad ibn ‘Abdullãh ibn Umayyah;
4. ‘Ali ibn al-Ḥusayn as-Sa‘d Ãbãdi;

III – Wherever the author (al-Kulayni) says in the book of *al-Kãfi* "A group of our associates," quoting from Sahl ibn Ziyãd, the Group here means the following four persons:-

I. Abu'l-Ḥasan ‘Ali ibn Muḥammad ibn Ibrãhīm ibn Abãn ar-Rãzi, who is renowned with ‘Allan al-Kulayni;
2. Abu'l-Ḥusayn Muḥammad ibn Abi ‘Abdillãh Ja‘far ibn Muḥammad ibn ‘Awn al-Asada al-Kufi, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Fart-filch as-Saṫ-far al-Qummi;
4. Muḥammad ibn 'Aqil al-Kulayni;

IV – Wherever the author (al-Kulayni) says in the book of *al-Kãfi* "A group of our associates," quoting from Ja‘far ibn Muḥammad who quoted from al-Ḥasan ibn ‘Ali ibn Faddal, one of them is, Abu ‘Abdillãh al-Ḥusayn ibn Muḥammad ibn ‘Imran ibn /Abi Bakr al-Ash‘ari al-Qummi.

A CHRONOLOGICAL LIST OF
THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS

NOTE: Where there are differences of opinion on the dates of birth or death, the most **popular view** has been quoted.

Sl. No.	Designation	Agnomen (*Kunyah*)	Name	Father's Name	Title (*Laqab*)	Date of Birth	Date of Death	Martyred by means of	Place of Burial
1.	The Last Prophet of Allāh	Abu'l-Qāsim	Muḥammad	'Abdullāh	Rasūlu'l-Lāh, Nabīyu'l-Lāh, an-Nabī.	17the Rabī' I, in the Year of the Elephant. (25.8.570 AD).	28th Ṣafar, 11 AH (25.5.632 AD)	Natural	Holy Medina, al-Munawwarah, Saudi Arabia.
2.	- - -	Umm Abīhā	Fāṭimah	Muḥammad	az-Zahrā', aṣ-Ṣiddīqah, al-Batūl, Sayyidatu'n-Nisā'.	20th Jumādā II, in the fifth Year after the declaration of the Prophethood. (2.1.615 AD)	3rd Jumādā II, 11 AH (26.8.632 AD)	Injured	,,
3.	1st Imām	Abu'l-Ḥasan, Abu'l-Ḥasanayn	'Alī	Abū Ṭālib	Amīr al-mu'minīn, al-Waṣī, al-Murtaḍā. (Ḥaydar)	13th Rajab, 10 Years before the declaration of the Prophethood. (25.5.60 AD)	21st Ramaḍān, 40 AH (28.1.661 AD)	Sword - while he was engaged in prayers.	Holy an-Najaf, al-Ashraf, Iraq.
4.	2nd Imām	Abū Muḥammad	al-Ḥasan	'Alī	al-Mujtabā, as-Sibṭ (al-Akbar)	15th Ramaḍān, 3 AH (1.3.625 AD)	7th Ṣafar, 50 AH (6.3.670 AD)	Poison	Holy Medina, Saudi Arabia.
5.	3rd Imām	Abū 'Abdillāh.	al-Ḥusayn	'Alī	Sayyidu'sh-Shuhadā', as-Sibṭ (al-Aṣghar)	3rd Sha'bān, 4 AH (8.1.626 AD)	10th Muḥarram, 61 AH (10.10.680 AD)	Sword - in the Battle of 'Āshūrā.	Holy Karbalā' (aṭ-Ṭaff), Iraq.
6.	4th Imām	Abū Muḥammad	'Alī	al-Ḥusayn	Zaynu'l-'Ābidīn, Sayyidu's-Sājidīn, as-Sajjād.	5th Sha'bān, 38 AH (6.1.659 AD)	25th Muḥarram, 94/95 AH (31.10.712/20.10.713 AD)	Poison	Holy Medina, Saudi Arabia.

7.	5th Imām	Abū Ja'far	Muḥammad	'Alī	al-Bāqir	3rd Ṣafar, 57 AH (16.12.676 AD)	7th Dhi'l-ḥijjah, 114 AH (28.1.733 AD)	Poison	Holy Medina, Saudi Arabia.
8.	6th Imām	Abū 'Abdillāh, Abū Mūsā	Ja'far	Muḥammad	aṣ-Ṣādiq	17th Rabī' I, 83 AH (20.4.702 AD)	25th Shawwāl, 148 AH (14.12.765 AD)	,,	,
9.	7th Imām	Abu'l-Ḥasan (*al-Awwal* = The First), Abū Ibrāhīm	Mūsā	Ja'far	al-Kāẓim, al-'Abd aṣ-Ṣāliḥ.	7th Ṣafar, 129 AH (28.10.746 AD)	25th Rajab, 183 AH (1.9.799 AD)	,,	Holy al-Kāẓimiyyah, Iraq.
10.	8th Imām	Abu'l-Ḥasan (*ath-Thānī*= The Second)	'Alī	Mūsā	ar-Riḍā	11th Dhi'l-qi'dah, 148 AH - (29.12.765 AD)	17th Ṣafar, 203 AH (24.8.818 AD)	,,	Holy Mash'had (Ṭūs - Khurāsān), Iran.
11.	9th Imām	Abū Ja'far (*ath-Thānī* = The Second)	Muḥammad	'Alī	at-Taqī, al-Jawād	10th Rajab, 195 AH (8.4.811 AD)	30th Dhi'l-qi'dah, 220 AH (25.11.835 AD)	,,	Holy al-Kāẓimiyyah, Iraq.
12.	10th Imām	Abu'l-Ḥasan (*ath-Thālith* = The Third)	'Alī	Muḥammad	an-Naqī, al-Hādī.	2nd Rajab, 212 AH (27.9.827 AD)	3rd Rajab, 254 AH (28.6.868 AD)	,,	Holy Sāmarrā' (Surra-man-ra'ā), Iraq.
13.	11th Imām	Abū Muḥammad	al-Ḥasan	'Alī	al-'Askarī	8th Rabī' II, 232 AH (3.12.846 AD)	8th Rabī' I, 260 AH (1.1.874 AD)	,,	,,
14.	12th Imām	Abu'l-Qāsim	Muḥammad	al-Ḥasan	al-Mahdī, al-Qā'im, al-Ḥujjah, al-Ghā'ib, Ṣāḥibu'z-Zamān, Ṣāḥibu'l-Amr.	15th Sha'bān, 255 AH (29.7.869 AD)	Still alive but in occultation.	— — —	— — —

أخبرنا – انبأنا	=	that is: "informed us" or "told us".
روى	=	that is: "narrated to us".
حدّثنا	=	that is: "related" or "reported to us".
رفعه – يرفعه	=	that is: a narrator mentions the name/s of persons/s from whom he narrated, but the later narrator/s omit his/their names.
عن = (–)	=	that is: "quoted from", signified by the signs (–).
مرسلاً – ارسله	=	that is: quoting (a Tradition) from the Prophet or Imãm without describing the linking sources between the narrator and the Prophet or Imãm.
*	=	that is: starting of a new chain of narration.
صلّى الله عليه وآله وسلّم	=	that is: peace and blessing of Allãh be upon him (the Prophet) and his progeny (p.b.u.h.a.h.p.).
عليه/عليها السّلام	=	that is: peace be upon him/her (p.b.u.h.).
عليهم/عليهما السّلام	=	that is: peace be upon them (p.b.u.t.).

UṢUL AL-KÃFI

كتاب فضل العلم

The Book of

EXCELLENCE OF KNOWLEDGE

بسم الله الرحمن الرحيم

أ

✿ (باب فرض العلم ووجوب طلبه والحث عليه) ✿

١/٣٧ ـ أخبرنا محمّد بن يعقوب ، عن عليّ بن إبراهيم بن هاشم [عن أبيه] عن الحسن ابن أبي الحسين الفارسيّ ، عن عبدالرحمن بن زيد ، عن أبيه ، عن أبي عبدالله عليه السلام قال : قال رسول الله صلى الله عليه وآله : طلب العلم فريضةٌ على كلّ مسلم ، ألا إنّ الله يحبّ بغاة العلم

In the Name of Allãh, the Beneficent, the Merciful.

1

CHAPTER ON

THE NECESSITY OF KNOWLEDGE, THE OBLIGATION OF ITS QUEST AND ITS INCITEMENT

37–1. Muḥammad ibn Ya‘qũb has informed us (–) ‘Ali ibn Ibrãhīm ibn Hãshim (–) his father (–) al-Ḥasan ibn Abi 'l-Ḥusayn al-Fãrsi (–) ‘Abd ar-Raḥmãn ibn Zayd (–) his father (–) Abu ‘Abdillãh (peace be upon him) as saying:

"The Messenger of Allãh (peace be upon him and his progeny) has observed, 'To acquire knowledge is obligatory on every Muslim. Lo! Allãh loves those who have longing for knowledge.' "

٢/٣٨ ـ محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن عبدالله ، عن عيسى بن عبدالله العـَمري ، عن أبي عبدالله عليه السلام قال : طلب العلم فريضة .

٣/٣٩ ـ علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس بن عبد الرحمن ، عن بعض أصحابه قال : سئل أبوالحسن عليه السلام : هل يسع الناس ترك المسألة عمّا يحتاجون إليه ؟ فقال : لا .

٤/٤٠ ـ علي بن محمد وغيره ، عن سهل بن زياد و محمد بن يحيى ، عن أحمد بن محمد ابن عيسى ، جميعاً عن ابن محبوب ، عن هشام بن سالم ، عن أبي حمزة ، عن أبي إسحاق السبيعي عمّن حدّثه قال : سمعت أمير المؤمنين يقول : أيّها النّاس اعلموا أنّ كمال الدين طلب العلم والعمل به ، ألا وإنّ طلب العلم أوجب عليكم من طلب المال ، إنّ المال

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38–2. Muḥammad ibn Yaḥya (–) Muḥammad ibn al-Ḥusayn (–) Muḥammad ibn ‘Abdillãh (–) ‘Isã ibn ‘Abdillãh al-‘Umary (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"To acquire knowledge is imperative."

39–3. ‘Ali ibn Ibrãhīm (–) Muḥammad ibn ‘Isã (–) Yũnus ibn ‘Abdu 'r-Raḥmãn (–) some of his associates as saying:

"It was asked of Abu 'l-Ḥasan (p.b.u.h.) whether it is permissible for people not to ask questions on a subject which they must know. The Imãm replied, 'Certainly not.' "

40–4. ‘Ali ibn Muḥammad and others (–) Sahl ibn Ziyãd* and Muḥammad ibn Yaḥyã (–) Aḥmad ibn Muḥammad ibn ‘Isã, both of them (–) Ibn Maḥbũb (–) Hishãm ibn Sãlim (–) Abi Ḥamzah (–) Abi Isḥãq as-Sabi‘i (–) (unknown person) who narrated to him, as saying:

"I have (myself) heard Amīr al-mu'minīn, saying. 'O’ people, you should know that the climax of religion is to acquire knowledge and to act upon it. Verily, acquisition of knowledge is more incumbent on you than the acquisition of wealth and money, since wealth and money already stand distributed and guaranteed (by Allãh). It

مقسوم مضمون لكم ، قد قسّمه عادل بينكم ، و ضمنه و سيفي لكم ، والعلم مخزون عند أهله ، وقد أُمرتم بطلبه من أهله فاطلبوه .

٤١/٥ ـ عدّة من أصحابنا ، عن أحمد بن محمّد البرقيّ ، عن يعقوب بن يزيد ، عن أبي عبد الله رجل من أصحابنا رفعه قال : قال أبو عبد الله عليه السلام : قال رسول الله صلى الله عليه وآله : طلب العلم فريضة .

وفي حديث آخر قال قال أبو عبدالله عليه السلام : قال رسول الله صلى الله عليه وآله : طلب العلم فريضة على كلّ مسلم ألا وإنّ الله يحبّ بغاة العلم .

٤٢/٦ ـ عليّ بن محمّد بن عبدالله ، عن أحمد بن محمّد بن خالد ، عن عثمان بن عيسى عن عليّ بن أبي حمزة قال : سمعت أبا عبدالله عليه السلام يقول : تفقّهوا في الدين فإنّه

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has been so done by One Who is just. Wealth is destined to reach you, but the knowledge has been reserved only for those who are worthy of it. Hence you have been ordered (by Allãh) to acquire knowledge from those who really possess it. Do acquire it from such people.' "

41–5. A group of our associates (–) Aḥmad ibn Muḥammad al-Barqi (–) Ya‘qũb ibn Yazid (–) Abi ‘Abdillãh, one of our associates (rafa‘ahu) Abu ‘Abdillãh (p.b.u.h.) as saying:

"The Messenger of Allãh (p.b.u.h.a.h.p.) has observed, 'Acquiring knowledge is imperative.' "

Another tradition says that Abu ‘Abdillãh (p.b.u.h.) quoted the Messenger of Allãh (p.b.u.h.a.h.p.) as saying:

"Acquiring knowledge is imperative upon each and every Muslim. Beware, verily, Allãh loves those who have longing for knowledge."

42-6. ‘Ali ibn Muḥammad ibn ‘Abdillãh (–) Aḥmad ibn Muḥammad ibn Khãlid (–) ‘Uthmãn ibn ‘Isã (–) ‘Ali ibn Abi Ḥamzah as saying: "I have heard Abu ‘Abdillãh (p.b.u.h.) as saying:

'Acquire sound understanding of religion, since he who amongst you does not acquire it, is a (rustic) Bedouin (*a‘rãbi*) since

من لم يتفقّـه منكم في الدّين فهو أعرابيٌّ إنَّ الله يقول [في كتابه] : «ليتفقّـهوا في الدِّين ولينذروا قومهم إذا رجعوا إليهم لعلّهم يحذرون [١] »

٧/٤٣ ـ الحسين بن محمّد ، عن جعفر بن محمّد ، عن القاسم بن الربيع ، عن مفضّـل ابن عمر قال : سمعت أبا عبدالله عليه السلام يقول : عليكم بالتفقّـه في دين الله ولا تكونوا أعراباً فإنّـه من لم يتفقّـه في دين الله لم ينظر الله إليه يوم القيامة ولم يزكّ له عملا .

٨/٤٤ ـ محمّد بن إسماعيل ، عن الفضل بن شاذان ، عن ابن أبي عمير ، عن جميل بن درّاج ، عن أبان بن تغلب ، عن أبي عبدالله عليه السلام قال : لوددت أنّ أصحابي ضربت رؤوسهم بالسياط حتّى يتفقّـهوا .

(١) التوبة ، ١٢٢/٩

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Almighty Allãh has said (in his holy Book [Qur'ãn]), 'They (a group of Muslims) may gain sound knowledge in religion and they may warn their folk when they returned to them, so that they may be aware.' "(*at-Tawbah, 9:122*)

43–7. al-Ḥusayn ibn Muḥammad (–) Ja‘far ibn Muḥammad (–) al-Qãsim ibn ar-Rabī‘ (–) Mufaḍḍal ibn ‘Umar as saying : "I have heard Abu ‘Abdillãh (p.b.u.h.) as saying:

'It is an obligation on you to gain sound comprehensions of the religion of Allãh and not to be like (rustic) Bedouin Arabs, since Allãh on the Day of Judgment, will neither cast even a glance at nor will He purify the deeds of a person who has developed no understanding of the religion.' "

44–8. Muḥammad ibn Ismã‘īl (–) al-Faḍl ibn Shãdhãn (–) Ibn Abi ‘Umayr (–) Jamīl ibn Darrãj (–) Abãn ibn Taghlib (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"It will be to my liking if whip blows continue to be delivered on the heads of my companions (followers) till the time they acquire understanding (in religion)."

٩/٤٥ ـ علي بن محمد، عن سهل بن زياد، عن محمد بن عيسى، عمّن رواه، عن أبي عبدالله عليه السلام قال: قال له رجل: جعلت فداك رجل عرف هذا الأمر، لزم بيته ولم يتعرّف إلى أحد من إخوانه؟ قال: فقال: كيف يتفقّه هذا في دينه!؟.

٢

﴿ باب ﴾

(صفة العلم وفضله وفضل العلماء)

١/٤٦ ـ محمد بن الحسن وعلي بن محمد، عن سهل بن زياد، عن محمد بن عيسى، عن عبيدالله بن عبدالله الدهقان، عن دُرُست الواسطي، عن إبراهيم بن عبدالحميد،

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45–9. ‘Ali ibn Muḥammad (–) Sahl ibn Ziyãd (–) Muḥammad ibn ‘Isã (–) someone (unknown to the previous narrator) who narrated to him as saying :

"Someone asked Abu ‘Abdillãh (p.b.u.h.) 'May my life be sacrificed for you, there is a person who knows all about this affair (of Imãmat), but he has confined himself to his house and has no contacts with his fellow brothers, (What do you say about such per-son?) The Imãm remarked, 'How can such a person have any knowledge and understanding of the religion?' "

2

CHAPTER ON

PROPERTY AND SIGNIFICANCE OF KNOWLEDGE AND THE EMINANCE OF THE LEARNED.

46–1. Muḥammad ibn al-Ḥasan and ‘Ali ibn Muḥammad (–) Sahl ibn Ziyãd (–) Muḥammad ibn ‘Isã (–) ‘Ubaydillãh ibn ‘Abdillãh

عن أبي الحسن موسى عليه السلام قال : دخل رسول الله صلى الله عليه وآله المسجد فإذا جماعة قد أطافوا
برجل فقال : ما هذا ؟ فقيل : علاّمة فقال : وما العلاّمة ؟ فقالوا له : أعلم الناس
بأنساب العرب ووقائعها ، وأيّام الجاهليّة ، والأشعار العربيّة ، قال : فقال النبيّ
صلى الله عليه وآله : ذاك علم لا يضرّ من جهله ، و لا ينفع من علمه؛ ثمّ قال النبيّ صلى الله عليه وآله : إنّما
العلم ثلاثة : آيةٌ محكمة ، أو فريضة عادلة ، أو سنّة قائمة ، وما خلاهنّ فهو فضل .

٢/٤٧ – محمّد بن يحيى ، عن أحمد بن محمّد بن عيسى ، عن محمّد بن خالد ، عن أبي
البختري ، عن أبي عبدالله عليه السلام قال: إنّ العلماء ورثة الأنبياء ، وذاك أنّ الأنبياء

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ad-Dihqãn (–) Durust al-Wãsiṭī (–) Ibrãhīm ibn ‘Abd al-Hamīd (–) Abu'l-Ḥasan Musa (p.b.u.h.) as saying:

"Once the Messenger of Allãh (Muḥammad – p.b.u.h.a.h.p.) while entering into the mosque saw a man surrounded by the people. The Prophet inquired about the man. He was informed that the man was an *‘Allãmah* – a learned doctor. The Prophet inquired, 'What is an *‘Allãmah*?' The people told the Prophet, '*‘Allãmah* is a person who of all the people knows most about Arab lineage, Arab battles, the days of ignorance (historical conditions prevailing before the coming of the Prophet Muḥammad (p.b.u.h.a.h.p.) and all about the Arab verses and Arab literature.' Hearing this the Prophet remarked:

'This precisely is the knowledge, the acquisition of which is neither of any profit nor is the non-acquisition of it of any loss.'

Then the Prophet added:

'True knowledge is of three kinds. The first is the knowledge of the verses of Allãh which are precise and un-equivocal. The second is the knowledge of the obligations of equity and moderation. The third is the knowledge of *as-Sunnah* Islamic code (of musts and mustn'ts, imperatives and prohibitions). The rest is to excel or a surplus.'"

47–2. Muḥammad ibn Yaḥyã (–) Aḥmad ibn Muḥammad ibn ‘Isã (–) Muḥammad ibn Khãlid (–) Abi'l-Bakhtari (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"Scholars, the learned (in religion), are the heirs of the prophets,

لم يورثوا درهماً ولا ديناراً ، وإنّما أورثوا أحاديث من أحاديثهم ، فمَن أخذ بشيء منها فقد أخذ حظّاً وافراً ، فانظروا علمكم هذا عمّن تأخذونه ؟ فإنَّ فينا أهل البيت في كلّ خلف عدولاً ينفون عنه تحريف الغالين ، وانتحال المبطلين ، وتأويل الجاهلين .

٣/٤٨ ـ الحسين بن محمّد ، عن معلّى بن محمّد ، عن الحسن بن عليّ الوشّاء ، عن حمّاد ابن عثمان ، عن أبي عبدالله عليه السلام قال : إذا أراد الله بعبد خيراً فقّهه في الدين .

٤/٤٩ ـ محمّد بن إسماعيل ، عن الفضل بن شاذان ، عن حمّاد بن عيسى ، عن ربعيّ بن عبدالله ، عن رجل ، عن أبي جعفر عليه السلام قال : قال : الكمال كلّ الكمال

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since the prophets do not leave behind them any monetary legacy. But they leave behind them, the legacy of some of the aggregate of their traditions (*aḥãdīth*). (Since it is not proper for them to leave monetory legacy behind them for their followers, as being their guide.) He who has secured a share from the legacy of these traditions, has actually secured the lion's share. So you must look at the source from where these traditions has been taken. Verily, the source of these traditions is to be found in us – the worthy family of the Prophet Muḥammad (p.b.u.h.a.h.p.). Every one of us who comes after the other is an embodiment of justice who nullifies every distortion and deviation of the extremist (*ghãli*),[1] erases every falsehood and cuts out the misinterpretations and misconstructions of the ignorant (in divine revelations)."

48–3. al-Ḥusayn ibn Muḥammad (–) Mu‘alla ibn Muḥammad (–) al-Ḥasan ibn ‘Ali al-Washshã' (–) Ḥammãd ibn ‘Uthmãn (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"When Allãh wishes well of any person He endows him with the true understanding of religion."

49–4. Muḥammad ibn Ismã‘īl (–) Faḍl ibn Shãdhãn (–) Ḥammãd ibn ‘Isã (–) Rib‘i ibn ‘Abdillãh (–) a person (unknown) (–) Abu

1. (Extremist – *Ghãli* is the one who elevates the status of the Prophet and the Imãms to the point of God-hood.)

التفقّه في الدين ، والصبر على النائبة وتقدير المعيشة .

٥٠ /٥- محمّد بن يحيى، عن أحمد بن محمّد بن عيسى ، عن محمّد بن سنان ، عن إسماعيل ابن جابر عن أبي عبدالله عليه السلام قال : العلماء أُمناء ،والأتقياء حصون،والأوصياء سادة .

وفي رواية أُخرى :

العلماء منار، والأتقياء حصون ، والأوصياء سادة

٥١ /٦- أحمد بن إدريس، عن محمّد بن حسّان ، عن إدريس بن الحسن، عن أبي إسحاق الكنديّ ، عن بشير الدهّان قال : قال أبو عبدالله عليه السلام : لا خير فيمن لا يتفقّه من أصحابنا يا بشير ! إنّ الرجل منهم إذا لم يستغن بفقهه احتاج إليهم فإذا احتاج

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Ja‘far (p.b.u.h.) as saying:

"To have true understanding of the religion, to be patient in adversities and to be balanced and well planned in ones economic dealings is an accomplishment of all accomplishments."

50–5. Muḥammad ibn Yaḥyã (–) Aḥmad ibn Muḥammad ibn ‘Isã (–) Muḥammad ibn Sinãn (–) Ismã‘īl ibn Jãbir (–) Abu ‘Abdillãh as saying :

"The learned scholars are the custodians (of divine religion and of knowledge). The pious are its fortresses, and the vicegerents of the prophets (the Imãms) are the chiefs."

Another tradition to this tradition says : "The scholars (of religion) are the light houses, the pious are the fortresses and the vicegerents of the prophets are the chiefs."

51–6. Aḥmad ibn Idrīs (–) Muḥammad ibn Ḥassan (–) Idris ibn al-Ḥasan (–) Abi Isḥãq al-Kindi (–) Bashīr ad-Dahhãn (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"From amongst our companions (followers) he who has not developed any understanding of religion has no good to his share. O’ Bashīr, one who does not acquire sufficient knowledge of religion will have to depend on others (our opponents). And one who depends on them (regarding the knowledge of

إليهم أدخلوه في باب ضلالتهم وهو لا يعلم .

٧/٥٢ ـ عليّ بن محمّد ، عن سهل بن زياد ، عن النوفلي ، عن السكوني ، عن أبي عبدالله عليه السلام ، عن آبائه قال : قال رسول الله صلى الله عليه وآله : لا خير في العيش إلّا لرجلين عالم مُطاع ، أو مستمع واعٍ .

٨/٥٣ ـ عليّ بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ؛ و محمّد بن يحيى ، عن أحمد ابن محمّد ، عن ابن أبي عمير ، عن سيف بن عميرة ، عن أبي حمزة ، عن أبي جعفر عليه السلام قال : عالم ينتفع بعلمه أفضل من سبعين ألف عابد .

٩/٥٤ ـ الحسين بن محمّد ، عن أحمد بن اسحاق ، عن سعدان بن مسلم ، عن معاوية ابن عمّار قال : قلت لأبي عبدالله عليه السلام : رجل راوية لحديثكم يبثّ ذلك في الناس

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religion), they misguide him without knowing that he is misguided."

52–7. ‘Ali ibn Muḥammad (–) Sahl ibn Ziyãd (–) an-Nawfali (–) as-Sakkũni (–) Abu ‘Abdillãh (p.b.u.h.) (–) his forefathers (one after the other) till it reaches to ‘Ali ibn Abi Ṭalib (p. b. u. h.) who said:

"The Messenger of Allãh (p. b. u. h. a. h. p.) has observed, 'Except in the life of two categories of persons there is no good in the life of others. The first category is the 'learned scholars' whom people obey. The second is the category of the attentive listeners (of the discourses of these learned scholars). '"

53–8. ‘Ali ibn Ibrãhīm (–) his father (–) Ibn Abi ‘Umayr *and Muḥammad ibn Yaḥyã (–) Aḥmad ibn Muḥammad (–) Ibn Abi ‘Umayr (–) Sayf ibn ‘Amirah (–) Abi Ḥamzah (–) Abu Ja‘far (p.b.u.h.) as saying :

"The scholar who derives (spiritual) benefit from his knowledge is far better than seventy thousand devotees to Allãh."

54–9. al-Ḥusayn ibn Muḥammad (–) Aḥmad ibn Isḥãq (–) Sudan ibn Muslim (–) Mu‘awiyah ibn Ammar, as saying:

"I asked Abu ‘Abdillãh (p.b.u.h.) about a person who quoted

و يشدّده في قلوبهم و قلوب شيعتكم ولعلّ عابداً من شيعتكم ليست له هذه الرواية أيّهما أفضل ؟ قال : الراوية لحديثنا يشدّ به قلوب شيعتنا أفضل من ألف عابد .

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﴿ باب أصناف الناس ﴾

٥٥ /١ـ عليّ بن محمّد ، عن سهل بن زياد ؛ ومحمّد بن يحيى، عن أحمد بن محمّد بن عيسى جميعاً ، عن ابن محبوب ، عن أبي اُسامة ، عن هشام بن سالم، عن أبي حمزة ، عن أبي إسحاق

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your (the Imãm's) traditions, propagated them among the people, imprinted and fortified the traditions in their hearts and the hearts of your (Imãm's) followers. On the other hand there was another devotee to Allãh among your followers who had no such quality of relating and propagating your traditions, which of the two was better? The Imãm replied, 'He who relates our traditions, imprints and fortifies them in the hearts of our followers is far better than one thousand devotees.' "

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3

CHAPTER ON
CATEGORIES OF THE PEOPLE

55–1. ‘Ali ibn Muḥammad (–) Sahl ibn Ziyãd *and Muham-mad ibn Yaḥyã (–) Aḥmad ibn Muḥammad ibn ‘Isã (both of them)

السبيعي ، عمّن حدّثه ممّن يوثق به قال : سمعت أمير المؤمنين عليه السلام يقول : إنّ الناس آلوا بعد رسول الله صلى الله عليه وآله إلى ثلاثة: آلوا إلى عالم على هدى من الله قد أغناه الله بما علم عن علم غيره وجاهل مدّع للعلم لا علم له معجب بما عنده ، قد فتنته الدنيا وفتن غيره ومتعلّم من عالم على سبيل هدى من الله ونجاة ثمّ هلك من ادّعى وخاب من افترى

٢/٥٦ ـ الحسين بن محمّد الأشعري ، عن معلّى بن محمّد ، عن الحسن بن عليّ الوشّاء عن أحمد بن عائذ ، عن أبي خديجة سالم بن مكرم ، عن أبي عبدالله عليه السلام قال : النّاس

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(–) Ibn Maḥbũb (–) Abu Usãmah (–) Hishãm ibn Sãlim (–) Abi Ḥamzah (–) Abi Isḥãq as-Sabi‘i (–) whoever narrated it from a reliable source as saying :

"I have heard Amīr al-mu'minīn (the Chief of the believers) as usually saying, 'After the death of the Messenger of Allãh (Muḥammad p.b.u.h.a.h.p.), people turned towards three types of men as their leaders. The first type was the learned scholar who received guidance from Allãh and was on the right path. Almighty Allãh has enriched him with so much of knowledge as to make him free and independent of any other person's knowledge (and guidance). The second category (whose leadership was accepted by the people) was of the rustic, the ignorant who (falsely) claimed learning but actually had no knowledge at all, and who were still proud over what they had. Such a person had enchanted and mislead others and was himself enchanted and misguided. The third is the category of the leaders acquiring knowledge from the learned scholar who was on the right path under the guidance of the Almighty Allãh. Such a leader is the one who has earned his salvation. Further, he who has made a false claim, has met his doom and he who tampered (with religion) has been completely disappointed.' "

56-2. al-Ḥusayn ibn Muḥammad al-Ash‘ari (–) Mu‘allã ibn Muḥammad (–) al.-Ḥasan ibn ‘Ali al-Washshã' (–) Aḥmad ibn ‘Ã'idh (–) Abu Khadījah Sãlim ibn Mukram (–) Abu ‘Abdillãh (p.b.u.h.) as saying :

ثلاثة : عالم و متعلّم وغثاء .

٥٧ /٣ـ محمّد بن يحيى ، عن عبدالله بن محمّد ، عن عليّ بن الحكم ، عن العلاء بن رزين ، عن محمّد بن مسلم ، عن أبي حمزة الثماليّ قال : قال لي أبوعبدالله عليه السلام : اغدُ عالماً أو متعلّماً أو أحبَّ أهل العلم ، ولاتكن رابعاً فتهلك ببغضهم .

٥٨ /٤ـ عليّ بن إبراهيم ، عن محمّد بن عيسى ، عن يونس ، عن جميل ، عن أبي عبدالله عليه السلام قال : سمعته يقول يغدو النّاس على ثلاثة أصناف : عالم و متعلّم وغثاء ، فنحن العلماء وشيعتنا المتعلّمون و سائر النّاس غثاء .

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"People are of three kinds : (i) The learned scholars; (ii) The learners; and (iii) The rubbish."

57–3. Muḥammad ibn Yaḥyã (–) ‘Abdillãh ibn Muḥammad (–) ‘Ali ibn al-Ḥakam (–) al-‘Alã' ibn Razin (–) Muḥammad ibn Muslim (–) Abu Ḥamzah ath-Thumãli as saying, "Abu ‘Abdillãh (p.b.u.h.) addressed me thus:

'Lead your life in such a way that you either be a scholar or a learner or (at least) lover of the people of knowledge. Never be in the fourth category, otherwise you will meet your doom because of their enmity.' "

58–4. ‘Ali ibn Ibrãhīm (–) Muḥammad ibn ‘Isã (–) Yunus (–) Jamīl (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"People are of three types; (i) The learned scholars; (ii) the learners; and (iii) the rubbish. We (the worthy progeny of the Prophet) are the learned scholars, our disciples and followers are the learners and the rest are just rubbish."

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« باب ثواب العالم والمتعلم »

٥٩ / ١ ـ محمّد بن الحسن وعليّ بن محمّد ، عن سهل بن زياد ؛ ومحمّد بن يحيى ، عن أحمد بن محمّد جميعاً ، عن جعفر بن محمّد الأشعريّ ، عن عبد الله بن ميمون القدّاح ؛ و عليّ بن إبراهيم ، عن أبيه ، عن حمّاد بن عيسى ، عن القدّاح ، عن أبي عبد الله عليه السلام قال: قال رسول الله صلّى الله عليه وآله : من سلك طريقاً يطلب فيه علماً سلك الله به طريقاً إلى الجنّة و إنّ الملائكة لتضع أجنحتها لطالب العلم رضاً به و إنّه يستغفر لطالب العلم من في السماء و من في الأرض حتّى الحوت في البحر ، و فضل العالم على العابد كفضل

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CHAPTER ON

THE DIVINE REWARDS FOR THE LEARNED AND THE LEARNERS.

59–1. Muḥammad ibn al-Ḥasan and ‘Ali ibn Muḥammad (–) Sahl ibn Ziyãd *and Muḥammad ibn Yaḥyã (–) Aḥmad ibn Muḥammad, both of them (–) Ja‘far ibn Muḥammad al-Ash‘ari (–) ‘Abdullãh ibn Maymũn al-Qaddãḥ and ‘Ali ibn Ibrãhīm (–) his father (–) Ḥammãd ibn ‘Isã (–) al-Qaddãḥ (–) Abu ‘Abdillãh (p.b.u.h.) as saying :

"The Messenger of Allãh (p.b.u.h.a.h.p.) observed :

'Almighty Allãh will lead along the path of paradise a person who treads along the path that leads to knowledge. Verily, the angels spread their wings under the feet of a person who goes in search of knowledge. Verily, all the creations of heaven and earth including the fish of oceans pray for his redemption. The man of learning in

القمر على سائر النجوم ليلة البدر ، وإنّ العلماء ورثة الأنبياء إنّ الأنبياء لم يورّثوا ديناراً ولا درهماً ولكن ورّثوا العلم فمن أخذ منه أخذ بحظّ وافر .

٢/٦٠ ـ محمّد بن يحيى ، عن أحمد بن محمّد ، عن الحسن بن محبوب ، عن جميل بن صالح، عن محمّد بن مسلم ، عن أبي جعفر عليه السلام قال : إنّ الّذي يعلّم العلم منكم له أجر مثل أجر المتعلّم وله الفضل عليه، فتعلّموا العلم من حملة العلم وعلّموه إخوانكم كما علّمكموه العلماء.

٣/٦١ ـ عليّ بن إبراهيم، عن أحمد بن محمّد البرقي، عن عليّ بن الحكم، عن عليّ بن أبي حمزة ، عن أبي بصير قال : سمعت أبا عبدالله عليه السلام يقول : من علّم خيراً فله مثل أجر من عمل به ، قلت : فان علّمه غيره ، يجري ذلك له ؟ قال : إن علّمه النّاس كلّهم

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comparison with a man of prayers and devotion, stands on the same footing as the fourteenth moon stands in comparison with all the stars. Verily, the scholars (in religion) are the heirs of the prophets. The prophets do not leave behind them any monetary legacy. (It is not proper for the prophets to leave monetary legacy behind them for their followers, as being their guide.) They leave behind their knowledge. He who has a share in that knowledge has actually secured the lion's share.' "

60–2. Muḥammad ibn Yaḥyã (–) Aḥmad ibn Muḥammad (–) al-Ḥasan ibn Maḥbũb (–) Jamīl ibn Ṣãlih (–) Muḥammad ibn Muslim (–) Abu Ja‘far (p.b.u.h.) as saying:

"The giver of knowledge is blessed by Allãh in the same way as the taker of it, rather the former has precedence over the later. Acquire knowledge from those who are its true possessors. Teach your brothers as the learned have taught you."

61–3. ‘Ali ibn Ibrãhīm **(–)** Aḥmad ibn Muḥammad al-Barqi (–) ‘Ali ibn al-Ḥakam (–) ‘Ali ibn Abi Ḥamzah (–) Abu Bash· as saying, "I have heard Abu ‘Abdillãh (p.b.u.h.) as saying:

'He who teaches any good to others will have the same reward as the one who acts upon it.' I asked him, 'Should the same person teach the good to someone else, will the first person who taught it

جرى له ، قلت : فإن مات ؟ قال : وإن مات .

٤/٦٢ـ و بهذا الإسناد ، عن محمّد بن عبدالحميد ، عن العلاء بن رزين ، عن أبي عبيدة الحذّاء ، عن أبي جعفر عليه السلام قال : من علّم باب هدى فله مثل أجر من عمل به ولا ينقص اُولئك من اُجورهم شيئاً ومن علّم باب ضلال كان عليه مثل أوزار من عمل به ولا ينقص اُولئك من أوزارهم شيئاً .

٥/٦٣ـ الحسين بن محمّد ، عن عليّ بن محمّد بن سعد رفعه ، عن أبي حمزة ، عن عليّ بن الحسين عليه السلام قال : لو يعلم النّاس ما في طلب العلم لطلبوه ولو بسفك المهج وخوض اللّجج إنّ الله تبارك وتعالى أوحى إلى دانيال أنّ أمقت عبيدي إليّ الجاهل المستخفّ

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be entitled to the same reward?' The Imãm replied, 'If the first teaches the good to all mankind, even then, the first person will continue to share the equal rewards with all the doers of the good.' I (the narrator) again asked, 'What the position would be in the case of the death of the first teacher.' The Imãm replied, 'His death makes no difference. He will go on receiving the divine rewards although dead.' "

62–4. According to same ascription (–) Muḥammad ibn ‘Abd al-Ḥamīd (–) al-‘Alã ibn Razīn (–) Abi ‘Ubaydah al-Ḥadhdhã' (–) Abu Ja‘far (p.b.u.h.) as saying:

"He who gives any lesson in any gateway towards guidance shares equal rewards with the people who act upon it without the slightest deduction in the rewards of the doers. And he who gives any lesson in any gateway towards misguidance, shares equal punishment with the people who act upon it, without the slightest deduction in the punishments of the sinners."

63-5. al-Ḥusayn ibn Muḥammad (–) ‘Ali ibn Muḥammad ibn Sa‘d (*rafa‘ahu*) (–) Abi Ḥamzah (–) ‘Ali ibn al-Ḥusayn (p.b.u.t.) as saying:

"Had the people known the real worth of the acquisition of knowledge they would have acquired it even if they had to pay for it with a bleeding heart or if they had to dive in the deep seas. Almighty Allãh revealed to Dãniyãl (the prophet), 'Most wretched

بحقّ أهل العلم، التارك للاقتداء بهم ، وأنّ أحبّ عبيدي إليّ التقيّ الطالب للثوّاب الجزيل ، اللازم للعلماء ، التابع للحلماء ، القابل عن الحكماء .

٦/٦٤ـ عليّ بن إبراهيم، عن أبيه ، عن القاسم بن محمّد، عن سليمان بن داود المنقريّ عن حفص بن غياث قال : قال لي أبوعبدالله عليه السلام : من تعلّم العلم وعمل به وعلّم لله دُعي في ملكوت السماوات عظيماً فقيل : تعلّم لله وعمل لله وعلّم لله .

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﴿ باب صفة العلماء ﴾

١/٦٥ـ محمّد بن يحيى العطّار ، عن أحمد بن محمّد بن عيسى ، عن الحسن بن محبوب

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among My creation is the rustic who makes light of the learned and stops following them. And the most lovable among My creation is the person who guards himself against evil seeking My maximum rewards, attaches himself to the learned, follows the path of the patient and the for-bearing, and always accepts the words of the wise.' "

64–6. ibn Ibrãhīm (–) his father (–) al-Qãsim ibn Muḥammad (–) Sulaymãn ibn Dãwũd al-Minqarī (–) Ḥafṣ ibn Ghiyãth as saying: "Abu ‘Abdillãh (p.b.u.h.) addressed me thus:

'He who acquires knowledge, acts upon it and imparts it to others only to please Allãh is proclaimed (by all existing beings) throughout the realm of Heavens as the great and the magnificent. It is proclaimed (about him) that he is the one who acquired knowledge to please Allãh, acted upon it to please Allãh and also propagated it amongst the people only to please Allãh.' "

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عن معاوية بن وهب قال : سمعت أباعبدالله عليه السلام يقول : اطلبوا العلم و تزيّنوا معه بالحلم و الوقار ، و تواضعوا لمن تعلّمونه العلم ، و تواضعوا لمَن طلبتم منه العلم ، ولا تكونوا علماء جبّارين فيذهب باطلكم بحقّكم .

٢/٦٦ــ عليّ بن إبراهيم ، عن محمّد بن عيسى ، عن يونس ، عن حمّاد بن عثمان ، عن الحارث بن المغيرة النصريّ ، عن أبي عبدالله عليه السلام في قول الله عزّ وجلّ : «إنّما يخشى الله من عباده العلماء»(٢) قال : يعني بالعلماء من صدّق فعله قوله ، ومن لم يصدّق فعله قوله فليس بعالم .

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(٢) الفاطر ، ٢٨/٣٥

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CHAPTER ON
ATTRIBUTES OF THE LEARNED SCHOLARS

65–1. Muḥammad ibn Yaḥyã al-‘Attãr (–) Aḥmad ibn Muḥammad ibn ‘Isã (–) al-Ḥasan ibn Maḥbũb (–) Mu‘awiyah ibn Wahab as saying, "I have heard Abu ‘Abdillãh (p.b.u.h.) as saying:

'Acquire knowledge and adorn it with forbearance and reverence. Be humble to those whom you give knowledge and also to those from whom you received it. Never be among the harsh tempered scholars. Lest you should forfeit your title (to all rewards of your learning) because of your wrong and harsh demeanour."[4]

66–2. ‘Ali ibn Ibrãhīm (–) Muḥammad ibn ‘Isã (–) Yunus (–) Ḥammãd ibn ‘Uthmãn (–) al-Ḥãrith ibn Mughīrah an-Naṣri (–) Abu ‘Abdillãh (p.b.u.h.) regarding the (following) words of Allãh, the Almighty :

"Verily, fear Allãh only those of His servants endowed with knowledge." (*al-Fãṭir, 35:28*)

"Learned here means those whose deed corroborate their word. And he whose deed do not corroborate his word is not at all a learned scholar."

٣/٦٧ ـ عدّة من أصحابنا ، عن أحمد بن محمّد البرقيّ ، عن إسماعيل بن مهران ، عن أبي سعيد القمّاط ، عن الحلبيّ ، عن أبي عبدالله عليه السلام قال : قال أمير المؤمنين عليه السلام : ألا أُخبركم بالفقيه حقّ الفقيه ؟ من لم يقنّط النّاس من رحمة الله ، ولم يؤمنهم من عذاب الله ، ولم يرخّص لهم في معاصي الله ، ولم يترك القرآن رغبة عنه إلى غيره ، ألا لاخير في علم ليس فيه تفهّم ، ألا لاخير في قراءة ليس فيها تدبّر ، ألا لاخير في عبادة ليس فيها تفكّر ،

وفي رواية أُخرى :

ألا لاخير في علم ليس فيه تفهّم ، ألا لاخير في قراءة ليس فيها تدبّر ، ألا لاخير في عبادة لافقه فيها ، ألا لاخير في نسك لاورع فيه .

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67–3. A group of our associates (–) Aḥmad ibn Muḥammad al-Barqi (–) Ismã‘īl ibn Mihrãn (–) Abu Sa‘īd al-Qammãṭ (–) al-Ḥalabī (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"Amīr al-mu'minīn observed, 'Verily, let me inform you about a person who truly is a learned scholar. It is he who neither disappoints the people from the mercy of Allãh and nor does he set them free (the people) from the fear of divine curse and punishment, nor does he let the people commit sins, nor does he turn away from Qur'ãn to other things for the reason of his personal longings and inclinations. Verily, there is no virtue of any sort in the knowledge which is devoid of comprehension. There is no virtue of any sort in the recitation of the verses of Qur'ãn which is devoid of understanding of their thought power. Lo, there is no virtue of any sort in the devotedness and prayers which are devoid of deliberation and meditation.' "

Another narration (of this tradition) says :

"Verily, there is no virtue in the knowledge which is devoid of comprehension. Lo, there is no virtue in recitation of the words of Allãh which is devoid of thinking. Lo, there is no virtue in devotion and prayerfulness which is devoid of knowledge and

٤/٦٨ـ محمّد بن يحيى ، عن أحمد بن محمّد بن عيسى ، ومحمّد بن إسماعيل ، عن الفضل بن شاذان النيسابوري جميعاً ، عن صفوان بن يحيى ، عن أبي الحسن الرّضا عليه السلام قال: إنّ من علامات الفقه الحلم والصمت .

٥/٦٩ ـ أحمد بن عبدالله ، عن أحمد بن محمّد البرقي ، عن بعض أصحابه رفعه قال : قال أمير المؤمنين عليه السلام : لايكون السفه والغرّة في قلب العالم

٦/٧٠ ـ وبهذا الإسناد ، عن محمّد بن خالد ، عن محمّد بن سنان ، رفعه قال: قال عيسى ابن مريم عليه السلام : يا معشر الحواريّين لي إليكم حاجة اقضوها لي ، قالوا: قُضيت حاجتك ياروح الله ، فقام فغسّل أقدامهم فقالوا : كنّا نحن أحقّ بهذا يا روح الله ! فقال :

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comprehension. Lo, there is no virtue in the devotedness which is void of piousness."

68–4. Muḥammad ibn Yaḥyã (–) Aḥmad ibn Muḥammad ibn ‘Isã *and Muḥammad ibn Ismã‘īl (–) al-Faḍl ibn Shãdhãn an-Naysãburi, both of them (–) Ṣafwãn ibn Yaḥyã (–) Abu'l-Ḥasan ar-Riḍã (p.b.u.h.) as saying:

"Forbearance and silence are two among the symbols of knowledge and understanding."

69–5. Aḥmad ibn ‘Abdillãh (–) Aḥmad ibn Muḥammad al-Barqi (–) some of his associates (*rafa‘ahu*) Amīr al-mu'minīn (p.b.u.h.) as saying:

"The heart of a learned scholar is always free from stupidity and inadvertence."

70–6. According to the same ascription (–) Muḥammad ibn Khãlid (–) Muḥammad ibn Sinãn (*rafa‘ahu*) as saying :

" ‘Isã ibn Maryam (Jesus - p.b.u.h.) said (addressing his people), 'O’ my comrades, I need you for something, would you like to fulfil it for my sake?' They (the comrades) replied, 'O’ spirit of Allãh, we are ready to fulfill every need of yours.' Then he (Jesus - p.b.u.h.) got up and started washing their feet. The comrades exclaimed, 'O’ spirit of Allãh ! In fact it is we who deserve the honour of washing your feet. Jesus replied,

إنّ أحقّ النّاس بالخدمة العالم إنّما تواضعت هكذا لكيما تتواضعوا بعدي في النّاس كتواضعي لكم ، ثمّ قال عيسى عليه السلام : بالتواضع تعمر الحكمة لا بالتكبّر ، وكذلك في السهل ينبت الزرع لا في الجبل .

٧/٧١ ـ عليّ بن إبراهيم ، عن أبيه ، عن عليّ بن معبد ، عمّن ذكره ، عن معاوية بن وهب ، عن أبي عبدالله عليه السلام قال : كان أمير المؤمنين عليه السلام يقول : يا طالب العلم ! إنّ للعالم ثلاث علامات : العلم والحلم والصمت ، وللمتكلّف ثلاث علامات : ينازع من فوقه بالمعصية ، ويظلم من دونه بالغلبة ، ويظاهر الظلمة .

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'The person who can lay the greatest claim render service (to mankind) is the learned scholar himself. Lo, I have showed humility to this extent to you so that after me you should also show the same humility to mankind.' Jesus, the prophet, added 'It is through humility that wisdom and knowledge are nurtured, not through conceit and haughtiness in the same way as a crop is raised only from a leveled ground and not from mountainous regions.' "

71-7. ‘Ali ibn Ibrãhīm (–) his father (–) ‘Ali ibn Ma‘bad (–) the person whose name was mentioned (–) Mu‘ãwiyah ibn Wahb (–) Abu ‘Abdillãh (p.b.u.h.) as saying: "Amīr al-mu'minīn (p.b.u.h.) has observed :

'O’ seeker of knowledge! there are three signs of a learned scholar. They are, knowledge, forbearance and silence. Similarly there are three signs of a fake scholar. He is always a quarrelsome and insubordinate to one superior to him. He is tyrannical to those who are inferior to him through browbeating and through riding over them rough shod. Thirdly he is the backbone of the tyrants and the oppressors.' "

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﴿ باب حق العالِم ﴾

١/٧٢ـ عليّ بن محمّد بن عبدالله ، عن أحمد بن محمّد ، عن محمّد بن خالد ، عن سليمان بن جعفر الجعفريّ ، عمّن ذكره ، عن أبي عبدالله عليه السلام قال : كان أمير المؤمنين عليه السلام يقول :

إنّ من حقّ العالم أن لا تكثر عليه السؤال ولا تأخذ بثوبه و إذا دخلت عليه و عنده قوم فسلّم عليهم جميعاً وخصّه بالتحيّة دونهم ، واجلس بين يديه ولا تجلس خلفه ولا تغمز بعينك ولا تشر بيدك ، ولا تكثر من القول : قال فلان و قال فلان

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CHAPTER ON
RIGHTS AND PRIVILEGES OF A LEARNED SCHOLAR

72–1. ‘Ali ibn Muḥammad ibn ‘Abdillãh (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Khãlid (–) Sulaymãn ibn Ja‘far al-Ja‘fari (–) the person whose name was mentioned (–) Abu ‘Abdillãh (p.b. u.h.) as saying, "Amīr al-mu'minīn observed :

'Among the rights and privileges of a learned scholar is, that you should not ask him numerous questions, you should not pull him by his gown (in demanding answers). When you get into his presence, you should pay distinct and special compliments to him, while paying compliments to all present in his audience. Always sit in front of him and never sit at his back. Never gesticulate with your eyes and hands in his presence. In his presence avoid referring

خلافاً لقوله ولا تضجر بطول صحبته فإنّما مثل العالم مثل النخلة تنتظرها حتّى يسقط عليك منها شيء ، والعالم أعظم أجراً من الصائم القائم الغازي في سبيل الله .

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﴿ باب فقد العلماء ﴾

١/٧٣ ـ عدّة من أصحابنا ، عن أحمد بن محمّد بن خالد ، عن عثمان بن عيسى ، عن أبي أيّوب الخزّاز ، عن سليمان بن خالد ، عن أبي عبدالله عليه السلام قال : ما من أحد

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frequently 'such and such man has said this and that and has repudiated you like this and like that.' Never be impatient and restless on his long speeches and discourses since a learned scholar is like a palm tree under which the people wait for some fruit to drop down to them. A learned scholar is entitled to far greater divine rewards than the rewards of a person who fasts (in the day) and stands (in prayers) in the night and who wages a war in the way of Allãh "

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CHAPTER ON
THE PASSING AWAY OF THE SCHOLARS

73–1. A group of our associates (–) Aḥmad ibn Muḥammad ibn Khãlid (–) ‘Uthmãn bin ‘Isã (–) Abi Ayyũb al-Khazzãz (–) Sulaymãn ibn Khãlid (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"Among all the deaths of Muslim believers (*mu'minīn*) none

يموت من المؤمنين أحبّ إلى إبليس من موت فقيه .

٢/٧٤ـ عليّ بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن بعض أصحابه ، عن أبي عبدالله عليه السلام قال : إذا مات المؤمن الفقيه ثلم في الإسلام ثلمة لايسدّها شيء .

٣/٧٥ ـ محمّد بن يحيى ، عن أحمد بن محمّد ، عن ابن محبوب ، عن عليّ بن أبي حمزة قال: سمعت أباالحسن موسى بن جعفر عليه السلام يقول: إذا مات المؤمن بكت عليه الملائكة و بقاع الأرض التي كان يعبدالله عليها، وأبواب السماء التي كان يصعد فيها بأعماله، وثلم في الإسلام ثلمة لايسدّها شيء، لأنّ المؤمنين الفقهاء حصون الإسلام كحصن سور المدينة لها .

٤/٧٦ ـ وعنه، عن أحمد، عن ابن محبوب، عن أبي أيّوب الخزّاز، عن سليمان بن خالد، عن أبي عبدالله عليه السلام قال: مامن أحد يموت من المؤمنين أحبّ إلى إبليس من موت فقيه .

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is so lovable for *iblīs* (Satan) as the death of a learned scholar (of Islamic)."

74–2. ‘Ali ibn Ibrãhīm (–) his father (–) Ibn Abi ‘Umayr (–) some of his associates (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"The death of a believer scholar causes such a cleft in (the fortress of) Islam as can never be repaired with anything."

75–3. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad (–) Ibn Maḥbũb (–) ‘Ali ibn Abi Ḥamzah as saying: "I have heard Abu'l-Ḥasan Mũsã ibn Ja‘far (p.b.u.t.) as saying:

'When a (true Muslim) believer dies the angeles, the spot of the earth on which he used to offer prayers to Allãh, and the doors of the heaven through which his good deeds ascended, all lament the death of him. His death causes a vacuum in Islam (itself) which can never be filled with anything. It is because the believer scholars (of Islamics) are the fort of Islam like the fort which is built round the city.' "

76–4. From him (i.e. Muhammad ibn Yaḥyã) (–) Aḥmad (–) Ibn Maḥbũb (–) Abi Ayyũb al-Khazzãz (–) Sulaymãn ibn Khãlid (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"Among all the deaths of Muslim believers none is so lovable to

٥/٧٧ ـ عليّ بن محمّد ، عن سهل بن زياد ، عن علي بن أسباط ، عن عمّه يعقوب بن سالم ، عن داود بن فرقد قال : قال أبو عبد الله عليه السلام : إنّ أبي كان يقول: إنّ الله عزّ و جلّ لايقبض العلم بعد ما يهبطه ولكن يموت العالم فيذهب بما يعلم فتليهم الجُفاة فيضلّون ويضلّون ولا خير في شيء ليس له أصل .

٦/٧٨ ـ عدّة من أصحابنا،عن أحمدبن محمّد،عن محمّدبن عليّ ، عمّن ذكره،عن جابر،عن أبي جعفر عليه السلام قال: كان عليّ بن الحسين عليهما السلام يقول: إنّه يسخّي نفسي في سرعة الموت والقتل فينا قول الله: «أولم يروا أنّا نأتي الأرض ننقصها من أطرافها[٣]» وهو ذهاب العلماء

(٣) الرعد ، ٤١/١٣

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iblis (Satan) as the death of a learned scholar (of religion and Islamics)."

77–5. ‘Ali ibn Muhammad (–) Sahl ibn Ziyãd (–) ‘Ali ibn Asbãṭ (–) his uncle Ya‘qũb ibn Sãlim (–) Dãwũd ibn Farqad (–) Abu ‘Abdillãh (p.b.u.h.) as saying, "My father has observed:

'Almighty Allãh never withdraws the knowledge after sending it down to mankind, unless it were the knowledge of a learned scholar who dies. In this case the death of a scholar takes away his knowledge with him. His place is then taken by such rude and rough people as are not only themselves misguided but they also misguide others. And there is no virtue in a thing which has no base.' "

78–6. A group of our associates (–) Aḥmad ibn Muhammad (–) Muhammad ibn ‘Ali (–) the person whose name was mentioned (–) Jãbir (–) Abu Ja‘far (p.b.u.h.) as saying, " ‘Ali ibn al-Ḥusayn (p.b. u.h.) observed :

'My own death and the assassination of my family members have been rendered quite easy and bearable (even) for me because of these words of Allãh :

'Have they not seen how We come to the land diminishing it in its extremities?' (*ar-Ra‘d,* 13:41)

It means the death of the learned.' "

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﴿باب مجالسة العلماء وصحبتهم﴾

٧٩/١ ـ عليٌّ بن إبراهيم ، عن محمّد بن عيسى ، عن يونس رفعه قال : قال لقمان لابنه: يا بنيَّ اختر المجالس على عينك فإن رأيت قوماً يذكرون الله جلَّ وعزَّ فاجلس معهم فإن تكن عالماً نفعك علمك ، وإن تكن جاهلا علّموك ، ولعلَّ الله أن يُظلّهم برحمته فيعمُّك معهم، وإذا رأيت قوماً لا يذكرون الله فلا تجلس معهم ، فإن تكن عالماً لم ينفعك علمك ، وإن كنت جاهلاً يزيدوك جهلاً ، ولعلَّ الله أن يظلّهم بعقوبة فيعمُّك معهم .

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CHAPTER ON
THE COMPANY OF THE LEARNED AND HAVING ASSOCIATION WITH THEM

79–1. ‘Ali ibn Ibrãhīm (–) Muhammad ibn ‘Isã (–) Yũnus (*raja‘ahu*) Luqmãn the wise as saying :

" O ’ my son be always on the look for (different) companies of the people and if you see people engaged in talks and remembrance of Allãh, join them. In case,you are already in the know of (the points under discussion), their company will give you (fresh) knowledge. Perhaps the Almighty Allãh will bestow upon the scholars His bounties and you will also receive some of them. If you see people forgetful of Allãh, then avoid their company. In case, you are learned, your know-ledge will not benefit you at all. (Because their company will not increase your knowledge at all.) In case,you are devoid of knowledge their company will add to your ignorance. Perhaps the wrath of Allãh will descend on them and you will

٨٠ / ٢ ـ عليّ بن إبراهيم ، عن أبيه ؛ ومحمّد بن يحيى ، عن أحمد بن محمّد بن عيسى جميعاً، عن ابن محبوب، عن دُرست بن أبي منصور، عن إبراهيم بن عبد الحميد، عن أبي الحسن موسى ابن جعفر عليه السلام قال : محادثة العالم على المزابل خير من محادثة الجاهل على الزرابيّ

٨١ / ٣ ـ عدّةٌ من أصحابنا ، عن أحمد بن محمّد البرقيّ ، عن شريف بن سابق ، عن الفضل ابن أبي قُرّة ، عن أبي عبدالله عليه السلام قال : قال رسول الله صلى الله عليه وآله : قالت الحواريّون لعيسى : يا روح الله ! من نجالس ؟ قال من يذكّركم الله رؤيته، ويزيد في علمكم منطقه ويرغّبكم في الآخرة عمله .

٨٢ / ٤ ـ محمّد بن إسماعيل ، عن الفضل بن شاذان ، عن ابن أبي عمير ، عن منصور بن حازم ، عن أبي عبدالله عليه السلام قال : قال رسول الله صلى الله عليه وآله مجالسة أهل الدّين شرف

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also be a victim along with them."

80–2. ‘Ali ibn Ibrãhīm (–) his father *and Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad ibn ‘Isã, both of them (–) Ibn Maḥbũb (–) Durust ibn Abi Manṣũr (–) Ibrãhīm ibn Abd al-Ḥamīd (–) Abu'l-Ḥasan Mũsã ibn Ja‘far (p.b.u.t.) as saying:

"Having discourses with a learned scholar even on a garbage dump is better than a talk with an ignorant and illiterate person on a carpet."

81–3. A group of our associates (–) Aḥmad ibn Muhammad al-Barqi (–) Sharīf ibn Sãbiq (–) al-Faḍl ibn Abi Qurrah (–) Abu Abdillãh (p.b.u.h.) as saying, "The Messenger of Allãh (p.b.a.h. a.h.p.) has said :

'The companions of ‘Isã (Jesus, the prophet - p.b.u.h.) inquired from him, 'O’ spirit of Allãh, whose company should we keep?' He (Jesus) replied, 'The company of those whose appearance reminds you of Allãh, whose talks enhance your knowledge, and whose deeds persuade you to work for your life hereafter.' "

82-4. Muhammad ibn Ismã‘īl (–) al-Faḍl ibn Shãdhãn (–) Ibn Abi ‘Umayr (–) Manṣũr ibn Ḥãzim (–) Abu ‘Abdillãh (p.b.u.h.)

الدّنيا والآخرة .

٥/٨٣ ـ عليّ بن إبراهيم ، عن أبيه ، عن القاسم بن محمّد الإصبهانيّ ، عن سليمان بن داود المنقريّ ، عن سفيان بن عُيينة عن مسعر بن كدام قال : سمعت أبا جعفر عليه السلام يقول : لمجلس أجلسه إلى من أثق به ، أوثق في نفسي من عمل سنة .

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﴿ باب سؤال العالم وتذاكره ﴾

١/٨٤ ـ عليّ بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن بعض أصحابنا ، عن أبي عبدالله عليه السلام قال : سألته عن مجدور أصابته جنابة فغسّلوه فمات قال : قتلوه ألّا

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as saying, "The Messenger of Allãh (p.b.u.h.a.h.p.) said:

'Keeping the company of the holy religious people is a matter of honour in this life and also in the life hereafter.' "

83–5. ‘Ali ibn Ibrãhīm (–) his father (–) al-Qãsim ibn Muhammad al-Isbahãni (–) Sulaymãn ibn Dãwũd al-Minqari (–) Sufyãn ibn ‘Uyaynah (–) Mis‘ar ibn Kidãm, as saying, "I have heard Abu Ja‘far (p.b.u.h.) saying:

'To me having a single session with a man of integrity and confidence is far better than doing good deed for the whole year.' "

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CHAPTER ON
ASKING QUESTIONS AND INTERCHANGING WITH A LEARNED SCHOLAR

84–1. ‘Ali ibn Ibrãhīm (–) his father (–) Ibn Abi ‘Umayr (–) some of our associates (–) Abu ‘Abdillãh (p.b.u.h.). The narrator

سألوا فإنّ دواء العيّ السؤال

٢/٨٥ ـ محمّد بن يحيى ، عن أحمد بن محمّد بن عيسى ، عن حمّاد بن عيسى ، عن حريز عن زرارة ومحمّد بن مسلم و بريد العجليّ قالوا : قال أبوعبدالله عليه السلام لحمران بن أعين في شيء سأله : إنّما يهلك النّاس لأنّهم لايسألون .

٣/٨٦ ـ عليّ بن محمّد ، عن سهل بن زياد ، عن جعفر بن محمّد الأشعريّ ، عن عبدالله بن ميمون القدّاح، عن أبي عبدالله عليه السلام قال: قال: إنّ هذا العلم عليه قفل ومفتاحه المسألة.

عليّ بن إبراهيم ، عن أبيه ، عن النوفليّ ، عن السكونيّ ، عن أبي عبدالله عليه السلام مثله .

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says, "I inquired from the Imãm about the case of a person who was a patient of small-pox and who had died as a result of a compulsory bath which he was given after his sexual union. The Imãm remarked,

'In fact they have killed the person. Before giving him the bath, why was guidance not sought? The only remedy of ignorance and lassitude is interrogation. '

85–2. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad ibn ‘Isã (–) Ḥammãd ibn ‘Isã (–) Ḥarīz (–) Zurãrah, Muhammad ibn Muslim and Burayd a1-‘Ijli, as saying :

"Abu ‘Abdillãh (p.b.u.h.) while addressing Ḥumrãn ibn A‘yan, who has inquired from him about something, said, 'Verily, many a people met their doom just because they do not interrogate.' "

86–3. ‘Ali ibn Muhammad (–) Sahl ibn Ziyãd (–) Ja‘far ibn Muhammad al-Ash‘ari (–) ‘Abdullãh ibn Maymũn al-Qaddãḥ (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"Verily, knowledge is under a lock, the key of which is interrogation."

The same (tradition has also been narrated by the following chain of narrators):

‘Ali ibn Ibrãhīm (–) his father (–) an-Nawfali (–) as-Sakũnī (–) Abu ‘Abdillãh (p.b.u.h.).

٤/٨٧ ـ عليّ بن إبراهيم ، عن محمّد بن عيسى بن عبيد ، عن يونس بن عبدالرحمن عن أبي جعفر الأحول ، عن أبي عبدالله عليه‌السلام قال: لا يسع الناس حتّى يسألوا ويتفقّهوا ويعرفوا إمامهم . ويسعهم أن يأخذوا بما يقول وإن كان تقيّة .

٥/٨٨ ـ عليّ ، عن محمّد بن عيسى ، عن يونس ، عمّن ذكره ، عن أبي عبدالله عليه‌السلام قال : قال رسول الله صلى‌الله‌عليه‌وآله : أفّ لرجل لا يفرّغ نفسه في كلّ جمعة لأمر دينه فيتعاهده ويسأل عن دينه ،

و في رواية أخرى (لكلّ مسلم) .

٦/٨٩ ـ عليّ بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن عبدالله بن سنان ، عن أبي عبدالله عليه‌السلام قال : قال رسول الله صلى‌الله‌عليه‌وآله : إنّ الله عزّ و جلّ يقول : تذاكر العلم

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87–4. ‘Ali ibn Ibrãhīm (–) Muhammad ibn ‘Isã ibn ‘Ubayd (–) Yũnus ibn ‘Abd ar-Raḥmãn (–) Abu Ja‘far al-Aḥwal (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"People don't receive anything until and unless they ask for it, understand it and recognise their (divinely appointed) Imãms – guides. And it is expedient for the people to listen, accept and obey their Imãms' words though they have to hide their faith to the people under the pressure of the tyranny against them."

88–5. ‘Ali (–) Muhammad ibn ‘Isã (–) Yũnus (–) the person whose name was mentioned (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"The Messenger of Allãh (p.b.a.h.a.h.p.) has observed, 'Fie upon every person who does not make himself free on every Friday for his religious affairs so that he could devote himself to his faith and interrogate about his religion.' "

According to some other authorities (the Imãm has obseved), "(Fie upon) every Muslim" (instead 'Fie upon every person.')

89–6, ‘Ali ibn Ibrãhīm (–) his father (–) Ibn Abi ‘Umayr (–) ‘Abdullãh ibn Sinãn (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

بين عبادي ممّا تحيى عليه القلوب الميّتة إذاهم انتهوا فيه إلى أمري .

٩٠ / ٧ ـ محمّد بن يحيى ، عن أحمد بن محمّد بن عيسى ، عن محمّد بن سنان ، عن أبي الجارود قال : سمعت أباجعفر عليه السلام يقول : رحم الله عبداً أحيا العلم قال: قلت : وما إحياؤه؟ قال : أن يذاكر به أهل الدّين وأهل الورع .

٩١ / ٨ ـ محمّد بن يحيى ، عن أحمد بن محمّد ، عن عبدالله بن محمّد الحجّال عن بعض أصحابه رفعه قال : قال رسول الله صلى الله عليه وآله : تذاكروا وتلاقوا وتحدّثوا فإنّ الحديث جلاء للقلوب ، إنّ القلوب لترين كما يرين السيف، جلاؤها الحديث .

٩٢ / ٩ ـ عدّة من أصحابنا ، عن أحمد بن محمّد بن خالد ، عن أبيه ، عن فضالة بن أيّوب، عن عمر بن أبان ، عن منصور الصيقل قال : سمعت أباجعفر عليه السلام يقول : تذاكر العلم

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"The Messenger of Allãh (p.b.u.h.a.h.p.) has said, 'Says Allãh the Almighty, "Learned discourses among My creatures is an instrument to bring the dead hearts back to life provided that they intend to (learn) My commands." ' "

90-7. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad ibn ‘Isã (–) Muhammad ibn Sinãn (–) Abu al-Jarud (–) Abu Ja‘far (p.b.u.h.) as saying :

"May Allãh be merciful to a person who revives knowledge." The narrator says, "I inquired of the Imãm, 'What is the meaning of the revival of knowledge?' The Imãm replied, 'It means to have discourses with the worthy religious and pious people.' "

91–8. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad (–) ‘Abdullãh ibn Muhammad al-Ḥajjãl (–) some of his associates (*rafa‘ahũ*) The Messenger of Allãh (p.b.u.h.a.h.p.) as saying:

"Talk and meet each other to have learned discourses since such talks and discourses on a tradition (*ḥadīth*) make your hearts transparent. Since the hearts (minds) rust in the same way as the sword does and its polish is such talks on our traditions (*ḥadīth*)."

92–9, A group of our associates (–) Aḥmad ibn Muhammad ibn (–) Manṣũr aṣ-Ṣayqal, as saying, "I have heard Abu Ja‘far

دراسةٌ والدّراسة صلاة حسنة .

١٠

﴿ باب بذل العلم ﴾

١/٩٣ ـ محمّد بن يحيى ، عن أحمد بن محمّد بن عيسى ، عن محمّد بن إسماعيل بن بزيع ، عن منصور بن حازم ، عن طلحة بن زيد ، عن أبي عبدالله عليه السلام قال : قرأت في كتاب عليّ عليه السلام إنّ الله لم يأخذ على الجهّال عهداً بطلب العلم حتّى أخذ على العلماء عهداً

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(p.b.u.h.) as saying :

'Learned discourses are the instructions and lessons in themselves and they are the best prayers.' "

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CHAPTER ON
DEFUSION OF KNOWLEDGE

93–1. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad ibn ‘Isã (–) Muhammad ibn Ismã‘īl ibn Bazī‘ (–) Manṣũr ibn Ḥãzim (–) Ṭalḥah ibn Zayd (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"I have read in the book of ‘Ali (p.b.u.h.) 'not until Allãh took the pledge from the learned to defuse knowledge freely, did Allãh take the pledge from the illiterate to acquire knowledge. It is because

ببذل العلم للجهّال ، لأنّ العلم كان قبل الجهل .

٢/٩٤ ـ عدّة من أصحابنا ، عن أحمد بن محمّد البرقيّ ، عن أبيه ، عن عبد الله بن المغيرة ومحمّد بن سنان ، عن طلحة بن زيد ، عن أبي عبدالله عليه السلام في هذه الآية : «ولا تصعّر خدّك للناس (٤)» قال : ليكن الناس عندك في العلم سواء .

٣/٩٥ ـ وبهذا الإسناد ، عن أبيه ، عن أحمد بن النضر ، عن عمرو بن شمر ، عن جابر ، عن أبي جعفر عليه السلام قال : زكاة العلم أن تعلّمه عباد الله .

٤/٩٦ ـ علي بن إبراهيم ، عن محمّد بن عيسى بن عُبيد ، عن يونس بن عبدالرحمن عمّن ذكره ، عن أبي عبدالله عليه السلام قال : قام عيسى بن مريم عليه السلام خطيباً في بني

(٤) لقمان ، ٣١/١٨

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knowledge had been there already and ignorance came afterwards.' "

94–2. A group of our associates (–) Aḥmad ibn Muhammad al-Barqi (–) his father (–) ‘Abdullãh ibn Mughīrah and Muhammad ibn Sinãn (–) Ṭalḥah ibn Zayd (–) Abu ‘Abdillãh (p.b.u.h.) regarding the words of Allãh which says :

"Turn not thy cheek (*face*) toward folk" (*Luqmãn, 31:18*).

(The Imãm remarked), "The reason (why the Prophet was not to turn his face away from the people) was that the Prophet was ordained to treat all the people quite equally as far as (the de.fusion) of knowledge is concerned."

95–3. According to the same ascription (–) his father (–) Aḥmad ibn Naḍr (–) ‘Amro bin Shimr (–) Jãbir (–) Abu Ja‘far (p.b.u.h.) as saying:

"The divine tax on knowledge is to teach it to Allãh's creatures – people."

96–4. ‘Ali ibn Ibrãhīm (–) Muhammad ibn ‘Īsã ibn ‘Ubayd (–) Yũnus ibn ‘Abd ar-Raḥmãn (–) the person whose name was mentioned (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

" ‘Isã ibn Maryam (Jesus, the Prophet) stood up to address

إسرائيل فقال: يابني إسرائيل لاتحدّثوا الجُهّال بالحكمة فتظلموها ، ولاتمنعوها أهلها فتظلموهم .

١١

﴿ باب النهى عن القول بغير علم ﴾

١ / ٩٧ ـ محمّد بن يحيى ، عن أحمد وعبدالله ابني محمّد بن عيسى ، عن عليّ بن الحكم ، عن سيف بن عميرة ، عن مفضّل بن يزيد قال : قال [لي] أبو عبدالله عليه السلام : أنهاك عن خصلتين فيهما هلاك الرجال : أنهاك أن تدين الله بالباطل ، وتفتي الناس بما لاتعلم .

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the Children of Israel, said :

'O' Bani Isrã'īl! Never reveal wisdom to the rustic since this is tyranny on wisdom (itself), and never conceal it from those worthy of it since this will be a tyranny on the worthy.' "

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11

CHAPTER ON

NOT TO SPEAK WITHOUT KNOWLEDGE

97–1. Muhammad ibn Yaḥyã (–) Aḥmad ibn ‘Abdullãh (both) sons of Muhammad ibn ‘Isã (–) ‘Ali ibn al-Ḥakam (–) Sayf ibn ‘Amirah (–) Mufaḍḍal ibn Yazīd as saying, "Abu ‘Abdillãh (p.b.u.h.) addressed (me) thus:

'I restrain you from two propensities as they bring all mankind to grief. Firstly, not to resort to wrong ways regarding your divine religion. Secondly, not to pronounce any verdict without knowledge before the people without knowing it.' "

٢/٩٨ ـ عليّ بن إبراهيم ، عن محمّد بن عيسى بن عبيد ، عن يونس بن عبد الرّحمن عن عبد الرّحمن بن الحجّاج قال : قال لي أبوعبدالله عليه السلام إيّاك و خصلتين ففيهما هلك من هلك : إيّاك أن تفتي النّاس برأيك أو تدين بما لا تعلم .

٣/٩٩ ـ محمّد بن يحيى ، عن أحمد بن محمّد بن عيسى ، عن الحسن بن محبوب ، عن عليّ ابن رئاب ، عن أبي عبيدة الحذّاء ، عن أبي جعفر عليه السلام قال : من أفتى النّاس بغير علم ولا هدى لعنته ملائكة الرّحمة ، وملائكة العذاب ، ولحقه وزر من عمل بفتياه .

٤/١٠٠ ـ عدّة من أصحابنا ، عن أحمد بن محمّد بن خالد ، عن الحسن بن عليّ الوشّاء ، عن أبان الأحمر ، عن زياد بن أبي رجاء ، عن أبي جعفر عليه السلام قال : ماعلمتم فقولوا ، و

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98–2. ‘Ali ibn Ibrãhīm (–) Muhammad ibn ‘Isã ibn ‘Ubayd (–) Yũnus ibn ‘Abd ar-Raḥmãn (–) ‘Abd ar-Raḥmãn ibn al-Ḥajjaj as saying, "Abu ‘Abdillãh (p.b.u.h.) addressed me thus:

'I restrain you from two propensities since all who met their doom was the result of these two. Firstly, I restrain you from pronouncing a verdict (in religious affairs) based on your personal opinion before the people. Secondly, I restrain you from treating anything as religious without knowing it.' "

99–3. Muhammad ibn Yaḥya (–) Aḥmad ibn Muhammad ibn ‘Isã (–) al-Ḥasan ibn Maḥbũb (–) ‘Ali ibn Ri'ãb (–) Abi ‘Ubaydah al-Ḥadhdhã' (–) Abu Ja‘far (p.b.u.h.) as saying:

"All the angels of divine mercy and the angels of divine wrath invoke curse for the person who pronounces verdicts regarding religious affairs before the people without having knowledge and guidance. Further such a person is liable to bear all the responsibilities of the persons who follow his wrong verdicts."

100–4. A group of our associates (–) Aḥmad ibn Muhammad ibn Khãlid (–) al-Ḥasan ibn ‘Ali al-Washshã' (–) Abãn al-Ahmar (–) Ziyãd ibn Abī Rajã' (–) Abu Ja‘far (p.b.u.h.) as saying:

"Tell the people what you know, and in case you don't know

مالم تعلموا فقولوا : الله أعلم ، إنّ الرجل لينتزع الآية من القرآن يخرّ فيها أبعد ما بين السماء والأرض .

١٠١ /٥ ـ محمّد بن إسماعيل ، عن الفضل بن شاذان ، عن حمّاد بن عيسى ، عن ربعيّ بن عبدالله ، عن محمّد بن مسلم ، عن أبي عبدالله عليه السلام قال : للعالم إذا سئل عن شيء و هو لايعلمه أن يقول : الله أعلم ، وليس لغير العالم أن يقول ذلك .

١٠٢ /٦ ـ عليٌّ بن إبراهيم ، عن أحمد بن محمّد بن خالد ، عن حمّاد بن عيسى ، عن حريز بن عبد الله ، عن محمّد بن مسلم ، عن أبي عبدالله عليه السلام قال : إذا سُئل الرّجل منكم عمّا لايعلم فليقل : لا أدري ولا يقل : الله أعلم ، فيوقع في قلب صاحبه شكّاً و إذا قال المسؤول : لا أدري فلا يتّهمه السائل .

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say, 'Allãh knows best.' Lo, if a person singles out any verse from Qur'ãn – the Book of Allãh (to mis-interpret it) – he falls down as far away as the heaven is from the earth."

101–5. Muhammad ibn Ismã‘īl (–) al-Faḍl ibn Shãdhãn (–) Ḥammãd ibn ‘Isã (–) Rib‘ī ibn ‘Abdillãh (–) Muhammad ibn Muslim (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"If a learned man is interrogated on something he does not know, it is obligatory on him to state Allãh knows best' But if he is not learned (and still interrogated) then he has no right even to state that much." (that is, "Allãh knows best.")

102–6. ‘Ali ibn Ibrãhīm (–) Aḥmad ibn Muhammad ibn Khãlid (–) Ḥammãd ibn ‘Isã (–) Ḥarīz ibn ‘Abdillãh (–) Muhammad ibn Muslim (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"If any one of you is interrogated on something he knows nothing about, then he must confess, 'I don't know' and not to state, Allãh knows best; as the latter reply will rouse a doubt in the mind of the interrogator (that he being learned is not willing to answer him or being ignorant he is posing as learned). But in case, the interrogated plainly states 'I don't know' the interrogator cannot accuse him of any cupidity."

١٠٣ / ٧ ـ الحسين بن محمّد ، عن معلّى بن محمّد ، عن عليّ بن أسباط ، عن جعفر بن سماعة ، عن غير واحد ، عن أبان ، عن زرارة بن أعين قال : سألت أبا جعفر عليه السلام ما حقّ الله على العباد ؟ قال : أن يقولوا مايعلمون ويقفوا عندمالا يعلمون .

١٠٤ / ٨ ـ عليّ بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن يونس [بن عبدالرحمن] عن أبي يعقوب إسحاق بن عبدالله ، عن أبي عبدالله عليه السلام قال : إنّ الله خصّ عباده بآيتين من كتابه : أن لايقولوا حتّى يعلموا ولا يردّوا مالم يعلموا وقال عزّ وجلّ :«ألم يؤخذ عليهم ميثاقُ الكتاب أن لايقولوا على الله إلّا الحقّ»(٥) و قال : : « بل كذّبوا بمالم يُحيطوا بعلمه ولمّا يأتهم تأويله »(٦) .

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(٥) الأعراف ، ٦٩/٧ (٦) يونس ، ٣٩/١٠

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103–7. al-Ḥusayn ibn Muhammad (–) Mu‘allã ibn Muhammad (–) ‘Ali ibn Asbãṭ (–) Ja‘far ibn Samã‘ah (–) (some others) more than one (–) Abãn (–) Zurãrah ibn A‘yan as saying, "I asked Abu Ja‘far (p.b.u.h.) 'What does man owe Allãh?' The Imãm replied, 'He who knows should say what he knows and he who does not know should cease talking about it.' "

104–8. 'Ali ibn Ibrãhīm (–) his father (–) Ibn Abi ‘Umayr (–) Yũnus (ibn ‘Abd ar-Raḥmãn) (–) Abi Ya‘qũb Is'ḥãq ibn ‘Abdillãh (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"Almighty Allãh has earmarked two verses from His Book (Qur'ãn) for His creatures. (The first is) not to reply until they know and (secondly) to rebut and redirect the querry, if they don't know. Allãh the Almighty has said : 'Has not the compact of the Book been taken touching them, that they should say concerning Allãh nothing but the truth?' (*al-A‘rãf, 7:169*)
And (Allãh) has said, 'Nay they belied that which they comprehended not with the knowledge of it and the explanation of it came not unto them.' " (*Yũnus*, 10:39)

١٠٥ /٩ ـ عليّ بن إبراهيم ، عن محمّد بن عيسى ، عن يونس ، عن داود بن فرقد ، عمّن حدّثه ، عن ابن شبرمة قال : ما ذكرت حديثاً سمعته عن جعفر بن محمّد عليه السلام إلّا كاد أن يتصدّع قلبي ، قال : حدّثني أبي عن جدّي عن رسول الله صلى الله عليه وآله . قال ابن شبرمة : وأُقسم بالله ما كذّب أبوه على جدّه ولا جدّه على رسول الله صلى الله عليه وآله قال : قال رسول الله صلى الله عليه وآله : من عمل بالمقائيس فقد هلك وأهلك ، ومن أفتى الناس بغير علم وهو لا يعلم النّاسخ من المنسوخ والمحكم من المتشابه فقد هلك وأهلك .

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105–9. ‘Ali ibn Ibrãhīm (–) Muhammad ibn ‘Isã (–) Yũnus (–) Dãwũd ibn Farqad (–) Whoever (unknown) narrated it to him (–) Ibn Shubrumah (the chief judge of Kufah) as saying:

"My heart starts trembling like anything, whenever I (Ibn Shubrumah) remember this very tradition which I have heard from Ja‘far ibn Muhammad (p.b.u.t.) as saying, 'My father has quoted my grand-father who has narrated it from the Prophet – the Messenger of Allãh (p.b.u.h.a.h.p.).' " Says Ibn Shubrumah (the narrator) after swearing in the name of Allãh that his (Imãm's) father had never made any false reference to his great grand-father and his great grand-father had never made any false reference to the Prophet – the Messenger of Allãh. "The Imãm observed :

'Says the Messenger of Allãh (p.b.u.h.a.h.p.) 'Whoever acted on guess work (in the matter of religion and divine commands) met his doom and brought (others to their doom). And whosoever pronounced a verdict without knowledge of the annulment against what is annuled and which (of the verses from Qur'ãn) are obvious (*muḥkam*) and which are ambiguious (*mutashãbih*), not only met his doom but also brought others to their doom.' "

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١٢

﴿باب من عمل بغير علم﴾

١٠٦ /١ ـ عدّة من أصحابنا ، عن أحمد بن محمّد بن خالد ، عن أبيه ، عن محمّد بن سنان عن طلحة بن زيد قال : سمعت أباعبدالله عليه السلام يقول : العامل على غير بصيرة كالسائر على غير الطريق لايزيده سرعة السير إلّا بُعداً .

١٠٧ /٢ ـ محمّد بن يحيى ، عن أحمد بن محمّد بن عيسى ، عن محمّد بن سنان ، عن ابن مسكان ، عن حسين الصيقل قال : سمعت أباعبدالله عليه السلام يقول : لا يقبل الله عملاً إلّا بمعرفة

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12

CHAPTER ON ACTING WITHOUT KNOWLEDGE

106–1. A group of our associates (–) Aḥmad ibn Muhammad ibn Khãlid (–) his father (–) Muhammad ibn Sinãn (–) Ṭalḥah ibn Zayd as saying, "I have heard Abu ‘Abdillãh (p.b.u.h.) saying:

'One who acts without insight (knowledge) is like a pedestrian on a wrong path, whose speed along the way, only carries him further away (from his destination).' "

107–2. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad ibn ‘Isã (–) Muhammad ibn Sinãn (–) Ibn Muskãn' (–) Ḥasan aṣ-Ṣayqal as saying, "I have heard Abu Abdillãh (p.b.u.h.) as saying :

ولا معرفة إلاّ بعمل، فمن عرف دلّته المعرفة على العمل، ومن لم يعمل فلا معرفة له، ألا إنّ الإيمان بعضه من بعض

١٠٨ / ٣ ـ عنه، عن أحمد بن محمّد، عن ابن فضّال، عمّن رواه، عن أبي عبدالله عليه السلام قال: قال رسول الله صلى الله عليه وآله: من عمل على غير علم كان ما يفسد أكثر ممّا يصلح.

١٣

﴿باب استعمال العلم﴾

١٠٩ / ١ ـ محمّد بن يحيى، عن أحمد بن محمّد بن عيسى، عن حمّاد بن عيسى، عن عمر بن

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'Almighty Allãh never accepts any virtuous act unless it is accompanied by knowledge and consciousness. And there can be no knowledge and consciousness without the virtuous acts. He who has acquired knowledge and consciousness, is guided by it towards virtuous deeds. And he who has no virtuous deeds, has basically no such know-ledge and consciousness at all. Verily, belief and its results (that is, virtuous deeds) inter act on each other.' "

108–3. From him (–) Aḥmad ibn Muhammad (–) Ibn Faḍḍãl (–) Whoever narrated it to him (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"The Messenger of Allãh (p.b.u.h.a.h.p.) said, 'Whoever acts without knowledge actually wrongs more than he corrects.' "

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13

CHAPTER ON APPLICATION AND USE OF KNOWLEDGE

109–1. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad

أُذينة ، عن أبان بن أبي عيّاش ، عن سُليم بن قيس الهلالي قال : سمعت أمير المؤمنين عليه السلام يحدّث عن النبي صلى الله عليه وآله أنّه قال في كلام له : العلماء رجلان: رجل عالم آخذٌ بعلمه فهذا ناج ، وعالم تارك لعلمه فهذا هالك ، وإنّ أهل النار ليتأذّون من ريح العالم التارك لعلمه ، وإنّ أشدّ أهل النار ندامة وحسرة رجل دعا عبداً إلى الله فاستجاب له وقبل منه فأطاع الله فأدخله الله الجنّة و أدخل الدّاعي النار بتركه علمه و اتّباعه الهوى وطول الأمل ، أمّا اتّباع الهوى فيصدّ عن الحقّ وطول الأمل ينسي الآخرة.

١١٠ /٢ ـ محمّد بن يحيى ، عن أحمد بن محمّد ، عن محمّد بن سنان ، عن إسماعيل بن جابر ، عن أبي عبدالله عليه السلام قال : العلم مقرون إلى العمل ، فمن علم عمل ، ومن عمل علم ، و

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ibn ‘Isã (–) Ḥammãd ibn ‘Isã (–) ‘Umar ibn Udhaynah(–) Abãn ibn Abi ‘Ayyãsh (-) Sulaym ibn Qays al-Hilãlī as saying, "I have heard from Amīr al-mu'minīn – the Chief of the believers (‘Ali - p.b.u.h.) quoting the Prophet (p.b.u.h.a.h.p.) as saying during his (Prophet's) discourses :

'Religious scholars are of two types. The first is the scholar who derives from his knowledge by putting it into practical use. He is due to get salvation. The second is the scholar who sets aside his knowledge (without deriving any benefit from its practical use). He is the scholar who is destined to meet his doom. Lo, even the dwellers of Hell will be tormented by the stink (spreading) from such a scholar. No other dweller of Hell shall face so intense a repentance and frustration as the learned one who invited another man towards Allãh and in response to whose call, the other man accepted him and obeyed Allãh and as a result entered Paradise, but the scholar himself was sent to Hell because he had forsaken the knowledge and its practical use, and that he had followed his evil desires and had entertained wild hopes. Since the pursuit of evil desires repels from the truth and the wild hopes make one forget the life hereafter.' "

110–2. Muhamman ibn Yaḥyã (–) Aḥmad ibn Muhammad (–) Muhammad ibn Sinãn (–) Ismã‘īl ibn Jãbir (–) Abu ‘Abdillãh

العلم يهتف بالعمل ، فإن أجابه وإلّا ارتحل عنه .

١١١/٣ ــ عدّة من أصحابنا ، عن أحمد بن محمّد بن خالد ، عن عليّ بن محمّد القاسانيّ ، عمّن ذكره ، عن عبدالله بن القاسم الجعفريّ ، عن أبي عبدالله عليه السلام قال : إنّ العالم إذا لم يعمل بعلمه زلّت موعظته عن القلوب كما يزلّ المطر عن الصفا .

١١٢/٤ ــ عليّ بن إبراهيم ، عن أبيه ، عن القاسم بن محمّد ، عن المنقريّ ، عن عليّ بن هاشم بن البريد ، عن أبيه قال : جاء رجل إلى عليّ بن الحسين عليه السلام فسأله عن مسائل فأجاب ثمّ عاد ليسأل عن مثلها فقال عليّ بن الحسين عليه السلام : مكتوب في الإنجيل لا تطلبوا علم مالا تعلمون ولمّا تعملوا بما علمتم ، فإنّ العلم إذا لم يعمل به لم يزدد صاحبه

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(p.b.u.h.) as saying:

"Knowledge is coupled with practice. He who knows, acts and he who acts, acquires true knowledge. Knowledge gives a call to practice. If the practice responds to the call of knowledge (it makes it-self available to the practice). If it does not, then knowledge gives it a go by."

111–3. A group of our associates (–) Aḥmad ibn Muhammad ibn khãlid (–) ‘Ali ibn Muhammad al-Qãsãni (–) whoever (unknown to us) mentioned by the narrator (–) ‘Abdullãh ibn al-Qãsim al-Ja‘fari (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"Verily, if a man of knowledge does not act on his knowledge, his words of advice spil through the heart (of the listerners) as the rain water does over (the duck) the smooth stone."

112–4. ‘Ali ibn Ibrãhīm (–) his father (–) al-Qãsim ibn Muhammad (–) al-Minqari (–) ‘Ali ibn Hãshim ibn al-Burayd (–) his father as saving, "A man came to ask some questions from 'Ali ibn al-Ḥusayn (p.b.u.t.). The Imãm gave him satisfactory answers. The man came again to ask similar questions. Upon this the Imãm observed:

'It is written in Injīl (the holy Book of Allãh revealed to Jesus, the Prophet), that not until you have practiced what you have learnt should you try to learn what you don'nt know. It is because the

إلّا كفراً ولم يزدد من الله إلاّ بعداً .

٥/١١٣ ـ محمّد بن يحيى ، عن أحمد بن محمّد بن عيسى ، عن محمّد بن سنان ، عن المفضّل بن عمر ، عن أبي عبدالله عليه السلام قال: قلت له : بم يُعرف الناجي؟ قال: مَن كان فعله لقوله موافقاً فأثبت له الشّهادة ومن لم يكن فعله لقوله موافقاً فإنّما ذلك مستودع .

٦/١١٤ ـ عدّة من أصحابنا ، عن أحمد بن محمّد بن خالد ، عن أبيه ، رفعه قال : قال أمير المؤمنين عليه السلام في كلام له خطب به على المنبر : أيّها النّاس ! إذا علمتم فاعملوا بما علمتم لعلّكم تهتدون ، إنّ العالم العامل بغيره كالجاهل الحائر الّذي لا يستفيق عن جهله ، بل قد رأيت أنّ الحجّة عليه أعظم ، والحسرة أدوم على هذا العالم المنسلخ من علمه ، منها على هذا الجاهل المتحيّر في جهله ، وكلاهما حائر بائر ، لا ترتابوا

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knowledge which is not practiced enhances nothing but thanklessness, disbelief and remoteness from Allãh.' "

113–5. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad ibn ‘Isã (–) Muhammad ibn Sinãn (–) al-Mufadclal ibn ‘Umar as saying:

"I asked Abu ‘Abdillãh (p.b.u.h.) 'How to recognise one who secures his salvation?' The Imãm replied, It is he whose deeds completely accord with his words. If so the evidence of his salvation is absolute. And in case, his actions are discordent with his words, then his knowledge is just a repository.' "

114–6. A group of our associates (–) Aḥmad ibn Muhammad ibn Khãlid (–) his father (*rafa‘ahu*) Amīr al-mu'minīn (‘Ali - p.b.u.h.) while addressing the people on a pulpit, said :

"O ’ people, practice what once you have already learnt, so that you may be the recepient of guidance. A learned scholar who acts besides his knowledge is just like a confounded rustic who does not recover from his ignorance. Rather I see that divine proofs (and hence responsibilities) are greater for a learned who sets aside the practice over his knowledge and hence eternal frustration is his lot. His case is worse than the case of a rustic puzzled over his ignorance. Both of them are confounded and doomed to hell fire.

فتشكّوا ، ولاتشكّوا فتكفروا ، ولاترخّصوا لأنفسكم فتدهنوا ،ولاتدهنوا في الحقّ فتخسروا ، وإنّ من الحقّ أن تفقّهوا ، ومن الفقه أن لا تغترّوا ، وإنّ أنصحكم لنفسه أطوعكم لربّه ، وأغشّكم لنفسه أعصاكم لربّه ، و من يطع الله يأمن ويستبشر ومن يعص الله يخب ويندم .

١١٥ /٧ ـ عدّة من أصحابنا ، عن أحمد بن محمّد بن خالد ، عن أبيه ، عمّن ذكره ، عن محمّد بن عبدالرحمن بن أبي ليلى ، عن أبيه قال : سمعت أباجعفر عليه السلام يقول : إذا سمعتم العلم فاستعملوه ، ولتتّسع قلوبكم ، فإنّ العلم إذا كثر في قلب رجل لا يحتمله ، قدر الشيطان عليه ، فإذا خاصمكم الشيطان فأقبلوا عليه بما تعرفون ، فإنّ كيد

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Don't be indecisive, otherwise you will be a sceptic. And don't be sceptic otherwise you will be an infidel. And don't try to free yourself from religious responsibilities lest you should be a victim of laziness. Don't be sluggish in the matter of truth lest you should be in loss. And it is a part of Truth that you acquire understanding of religion. And it is a part of this understanding that you should not be defrauded. He amongst you is the most self-advised and self-presumed who is most willingly obedient to Allãh. And he amongst you is the most self-deceived, who is most disobedient to Allãh. Whoever disobeys Allãh is a failure in life and becomes subject to repentance."

115–7. A group of our associates (–) Aḥmad ibn Muhammad ibn Khãlid (–) his father (–) whoever (unknown to us) mentioned by the narrator (–) Muhammad ibn ‘Abd ar-Raḥmãn ibn Abi Laylã (–) his father as saying, "I have heard Abu Ja‘far (p.b.u.h.) saying:

'When you have acquired knowledge, put it into practice soon and keep your mind open. Since when a person (without opening the doors of his mind and bringing his knowledge into practice) goes on acquiring too much of knowledge, it becomes an unbearable load for him and thereby he passes under the control of the *Shayṭãn* (Satan). Whenever Satan quarrels with you, you should face him with the help of the knowledge you have. Verily, the wiles and deceipts of

الشيطان كان ضعيفاً ، فقلت : وما الّذي نعرفه ؟ قال خاصموه بماظهر لكم من قدرة الله عزّ و جلّ .

١٤

« باب المستأكل بعلمه والمباهي به »

١١٦ /١ - محمّد بن يحيى ، عن أحمد بن محمّد بن عيسى ؛ و عليّ بن إبراهيم ، عن أبيه جميعاً ، عن حمّاد بن عيسى ، عن عمر بن اُذينة ، عن أبان بن أبي عيّاش ، عن سليم بن قيس قال: سمعت أمير المؤمنين عليه السلام يقول : قال رسول الله صلى الله عليه وآله : منهومان لا يشبعان

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Satan are quite feeble.' Hearing it I (the narrator) inquired, 'What is that knowledge which we should acquire?' The Imãm replied, 'It is the knowledge of the Omnipotence of Allãh manifested to you, with which you should lace Satan (every evil in life).' "

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14

CHAPTER ON
ONE WHO LIVES BY AND IS PROUD OF HIS KNOWLEDGE

116-1. Muhammad bin Yaḥyã (–) Aḥmad ibn Muhammad ibn ‘Isã and ‘Ali ibn Ibrãhīm (–) his father, both of them (–) Ḥammãd ibn ‘Isã (–) ‘Umar ibn Udhaynah (–) Abãn ibn Abi ‘Ayyãsh (–) Sulaym ibn Qays as saying, "I have heard Amīr al-mu'minīn (p.h.u.h.) saying:

'The Messenger of Allãh (p.b.u.h.a.h.p.) observed: Two types of hungry person can never be appeased (i) the seeker of the worldly

طالب دنيا وطالب علم ، فمن اقتصر من الدّنيا على ما أحلّ الله له سلم ، و من تناولها من غير حلّها هلك ، إلاّ أن يتوب أو يراجع ، و من أخذ العلم من أهله وعمل بعلمه نجا ، ومن أراد به الدّنيا فهي حظّه .

۲/۱۱۷ ـ الحسين بن محمّد بن عامر ، عن معلّى بن محمّد ، عن الحسن بن عليّ الوشّاء عن أحمد بن عائذ ، عن أبي خديجة ، عن أبي عبدالله عليه السلام قال : من أراد الحديث لمنفعة الدّنيا لم يكن له في الآخرة نصيبٌ ، ومن أراد به خير الآخرة أعطاهُ الله خير الدّنيا والآخرة .

۳/۱۱۸ ـ عليّ بن إبراهيم ، عن أبيه ، عن القاسم بن محمّد الاصبهانيّ ، عن المنقريّ ،

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gains, and (ii) the seeker of knowledge. He who confined himself in respect of his worldly gains within what Allãh has sanctioned for him, achieves the real peace. And he who achieves the worldly gains through what Allãh has not allowed him, meets his doom, except when he repents and turns away from this evil (through repaying what he owed to others). And he who acquires knowledge from the one worthy of it and brings his knowledge into practice, secures his salvation. And the share of the person who acquires knowledge (of religion) with the motive of worldly gains shall only be limited to the extent of these worldly gains themselves.' "

117–2. al-Ḥusayn ibn Muhammad ibn ‘Ãmir (–) Mu‘allã ibn Muhammad (–) al-Ḥasan ibn ‘Ali al-Washshã' (–) Aḥmad ibn ‘Ã'idhī (–) Abi Khadījah (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"He who acquires knowledge of the traditions to earn worldly gains will have no share of Divine rewards in his life hereafter. And he who acquires this knowledge for the betterment of his life hereafter will be sanctioned by Allãh the good of this life and the life hereafter."

118–3. ‘Ali ibn Ibrãhīm (–) his father (–) al-Qãsim ibn Muhammad al-Isbahanī (–) al-Minqarī (–) Ḥafṣ ibn Ghiyãth (–) Abũ ‘Abdillãh (p.b.u.h.) as saying:

عن حفص بن غياث ، عن أبي عبدالله عليه السلام قال: من أراد الحديث لمنفعة الدُّنيا لم يكن له في الآخرة نصيب .

٤/١١٩ ـ عليٌّ بن إبراهيم ، عن أبيه ، عن القاسم ، عن المنقري ، عن حفص بن غياث عن أبي عبدالله عليه السلام قال : إذا رأيتم العالم محبّاً لدُنياه فاتّهموه على دينكم ، فإنّ كلّ محبّ لشيء يحوط ما أحبّ(٢)، وقال صلى الله عليه وآله : أوحى الله إلى داود عليه السلام : لاتجعل بيني وبينك عالماً مفتوناً بالدُّنيا فيصدُّك عن طريق محبتي، فإنّ أُولئك قطّاع طريق عبادي المريدين ، إنّ أدنى ما أنا صانع بهم أن أنزع حلاوة مناجاتي عن قلوبهم .

٥/١٢٠ ـ عليٌّ، عن أبيه ، عن النوفلي ، عن السكوني ،عن أبي عبدالله عليه السلام قال: قال رسول الله صلى الله عليه وآله : الفقهاء أُمناء الرسل مالم يدخلوا في الدُّنيا قيل يا رسول الله : وما

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"He who intends worldly gains through his knowledge of the traditions, has no share (of Divine rewards) in his life hereafter."

119–4. ‘Ali ibn Ibrãhīm (–) his father (–) al-Qãsim (–) al-Minqari (–) Ḥafṣ ibn Ghiyãth (–) Abu ‘Abdillãh (p.b.u.h.) as saying :

"Never entrust your religion to a scholar if you find him in love of worldly gains, (rather) charge him that he will be hostile to your religion. Verily, all those who have been in love for a thing, revolve around it. The Prophet (p.b.u.h.a.h.p.) has observed, 'Allãh revealed to Dãwũd (David, the Prophet - p.b.u.h.): Don't let a scholar who intensely loves his worldly gains, between Me and you, since he will restrain you from the path of My love. Verily, they are the highway robbers for those of My creatures who intend Me (in their lives). The minimum of My punishment for such scholars is that I deprived their hearts of the joy of the communion with Me (in their prayers).'"

120–5. ‘Ali (–) his father (–) an-Nawfali (–) as-Sakkũni (–) Abu ‘Abdillãh (p.b.u.h.) as saying :

"The Messenger of Allãh (p.b.u.h.a.h.p.), has observed, 'The scholars (in religion) are the trustees of the Prophets so long as they

دخولهم في الدّنيا ؟ قال : اتّباع السّلطان فإذا فعلوا ذلك فاحذروهم على دينكم .

١٢١/٦ ـ محمّد بن إسماعيل ، عن الفضل بن شاذان ، عن حمّاد بن عيسى ، عن ربعيّ ابن عبدالله ، عمّن حدّثه ، عن أبي جعفر عليه السلام قال : من طلب العلم ليباهي به العلماء ، أو يماري به السفهاء ، أو يصرف به وجوه النّاس إليه ، فليتبوّأ مقعده من النّار ، إنّ الرئاسة لاتصلح إلاّ لأهلها .

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are not worldly minded.' The Prophet was asked, 'What is meant by being worldly minded?' The Prophet replied, 'It means following the reigning power. Should they do so, then, beware of them in respect of your religion.' "

121–6. Muhammad ibn Ismã‘īl (–) al-Fall ibn Shãdhãn (–) Ḥammãd ibn ‘Isã (–) Rib‘ī ibn ‘Abdillãh (–) whoever narrated it to him (–) Abu Ja‘far (p.b.u.h.) as saying:

"He who acquires knowledge for the purpose of priding himself on it before other scholars, or for the purpose of debating with the fools, or for playing to the gallery, has actually built for himself an abode in the hell. Verily, leardership is not proper except of 'him who is worthy of it."

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﴿ باب ﴾

☼(لزوم الحجة على العالم و تشديد الامر عليه)☼

١٢٢ /١ ـ عليّ بن إبراهيم بن هاشم ، عن أبيه ، عن القاسم بن محمّد ، عن المنقريّ ، عن حفص بن غياث ، عن أبي عبدالله عليه السلام قال : قال : ياحفص يغفر للجاهل سبعون ذنباً قبل أن يغفر للعالم ذنبٌ واحد .

١٢٣ /٢ ـ وبهذا الإسناد قال : قال أبوعبدالله عليه السلام : قال عيسى ابن مريم على نبيّنا وآله وعليه السلام : ويلٌ للعلماء السوء كيف تلظّى عليهم النّار ؟! .

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15

CHAPTER ON
ACCOUNTABILITY OF THE LEARNED (BEFORE ALLAH) AND ITS SEVERITY

122–1. ‘Ali ibn Ibrãhīm ibn Hãshim (–) his father (–) al-Qãsim ibn Muhammad (–) al-Minqari (–) Haft ibn Ghiyãth (–) Abu ‘Abdillãh (p.p.u.h.) as saying:

" O ’ Ḥafṣ'. Seventy sins of an ignorant person are forgiven by Allãh before He forgives one single sin of a learned one."

123–2. According to the above mentioned authorities, "Abu ‘Abdillãh (p.b.u.h.) has observed, ‘Isã son of Maryam (Jesus, the Prophet - peace be upon him and upon our Prophet and his progeny)

١٢٤ / ٣ ـ عليّ بن إبراهيم ، عن أبيه ؛ ومحمّد بن إسماعيل ، عن الفضل بن شاذان جميعاً ، عن ابن أبي عمير ، عن جميل بن درّاج قال : سمعت أبا عبدالله عليه السلام يقول : إذا بلغت النفس ههنا ـ وأشار بيده إلى حلقه ـ لم يكن للعالم توبة ، ثمّ قرأ : «إنّما التوبة على الله للّذين يعملون السوء بجهالة»(٧) .

١٢٥ / ٤ ـ محمّد بن يحيى ، عن أحمد بن محمّد بن عيسى ، عن الحسين بن سعيد ، عن النضر بن سويد ، عن يحيى الحلبيّ ، عن أبي سعيد المكاريّ ، عن أبي بصير ، عن أبي جعفر عليه السلام في قول الله عزّ وجلّ : «فكبكبوا فيها هم و الغاوون(٨)» قال : هم قوم وصفوا عدلاً بألسنتهم ثمّ خالفوه إلى غيره .

(٧) النساء ، ١٧/٤ (٨) الشعراء ، ٩٤/٢٦

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has said, 'Woe to the wicked scholars, how fiercely do the flames of hell fire envelope them.' "

124–3. ‘Ali ibn Ibrãhīm (–) his father and Muhammad ibn Ismã‘īl (–) al-Faḍl ibn Shãdhãn, both of them (–) Ibn Abi ‘Umayr (–) Jamīl ibn Darraj as saying, "I have heard Abu ‘Abdillãh (p.b.u.h.) saying:

'When the last breath of life reaches upto this place,' then the Imãm pointed out to his throat, 'the time for the scholars to repent is over once for all.' Then the Imãm recited this verse from Qur'ãn;

'Verily repentance (*acceptable*) to Allãh is only for those who do evil ignorantly.' " (*an-Nisã', 4:17*)

125–4. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad ibn ‘Isã (–) al-Ḥusayn ibn Sa‘īd (–) an-Naḍr ibn Suwayd (–) Yaḥyã al-Ḥalabi (–) Abi Sa'id al-Mukãrī (–) Abi Baṣīr (–) Abu Ja‘far (p.b. u.h.) as saying:

"Regarding the words of Allãh, 'So they shall be thrown down into it (*the hell fire*), they are those gone astray.' (*ash-Shu‘arã', 26:94*) (The Imãm observed) This is a group of people which praised justice with the tongue and contravened it with its deeds."

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١٦

« باب النوادر »

١٢٦/ ١ ـ عليّ بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن حفص بن البختريّ ، رفعه قال : كان أمير المؤمنين عليه السلام يقول : روّحوا أنفسكم ببديع الحكمة ، فإنّها تكِلّ كما تكلّ الأبدان .

١٢٧/ ٢ ـ عدّة من أصحابنا ، عن أحمد بن محمّد ، عن نوح بن شعيب النيسابوريّ ، عن عبيدالله بن عبدالله الدّهقان ، عن دُرُست بن أبي منصور ، عن عروة بن أخي شعيب العقرقوفيّ عن شعيب ، عن أبي بصير قال : سمعت أباعبدالله عليه السلام يقول : كان

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16

CHAPTER ON MISCELLANEOUS TRADITIONS

126–1. ‘Ali ibn Ibrãhīm (–) his father (–) Ibn Abi ‘Umayr (–) Ḥafṣ ibn al-Bakhtari (*rafa‘ahũ*) as saying:

"Amīr al-mu'minīn - the Chief of the believers (‘Ali - p.b.u.h.) has said, 'Refresh yourself with the marvellous and wonderful words of wisdom since the soul (mind) is tired in the same way as your body does.' "

127–2. A group of our associates (–) Aḥmad ibn Muhammad (–) Nũḥ ibn Shu‘ayb an-Naysãbũrī (–) ‘Ubaydillãh ibn ‘Abdillãh ad-Dihqãn (–) Durust ibn 'Abi Manṣũr (–) ‘Urwah ibn Akhi Shu‘ayb al-‘Aqarqũfi (–) Shu‘ayb (–) Abi Baṣīr as saying, "I have

أمير المؤمنين عليه السلام يقول : ياطالب العلم إنّ العلم ذو فضائل كثيرة : فرأسه التواضع ، وعينه البراءة من الحسد ، وأُذنه الفهم ، ولسانه الصدق ، وحفظه الفحص ، وقلبه حسن النية ، وعقله معرفة الأشياء والأمور ، ويده الرّحمة ، ورجله زيارة العلماء ، وهمته السّلامة ، وحكمته الورع ، ومستقرّه النجاة ، وقائده العافية ، و مركبه الوفاء ، و سلاحه لين الكلمة ، وسيفه الرّضا ، وقوسه المداراة ، و جيشه محاورة العلماء ، و ماله الأدب ، وذخيرته اجتناب الذّنوب ، وزاده المعروف ، وماؤه الموادعة ، و دليله الهدى ، ورفيقه محبّة الأخيار .

٣/١٢٨ ـ محمّد بن يحيى ، عن أحمد بن محمّد بن عيسى ، عن أحمد بن محمّد بن أبي نصر ، عن حمّاد بن عثمان ، عن أبي عبدالله عليه السلام قال : قال رسول الله صلى الله عليه وآله : نعم وزير الايمان

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heard Abũ ‘Abdillãh (p.b.u.h.) saying, 'Amīr al-mu'minīn – the Chief of the believers (‘Ali - p.b.u.h.) used to say :

'O’ seeker of knowledge! there are numerous virtues of knowledge. (Should knowledge be incorporated in human form then) humility would be its head; absence of jealousy would be its eye; understanding would be its ear; truth its tongue, search and preservation of truth its memory; purity of motives its heart; recognition and knowledge of (human) affairs and (attributes of) things its reasoning; its hand mercy; its legs visit to the scholars; its ambition peacefulness; its wisdom guarding against evil; its headquarter salvation; its leader health and vigour; its ride fidelity; its armament sweet words; its sword acceptance (of the truth); its bow sympathy and hospitality; its army discourses with the scholars; its wealth manners and good bearing. Guarding against evil is its treasure; its kit and tiffin good deeds; getting on well (with others) its drink; its guide divine guidance; its mate love of virtuous.' "

128–3. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad ibn ‘Isã (–) Aḥmad ibn Muhammad ibn Abi Naṣr (–) Ḥammãd ibn ‘Uthmãn (–) Abu ‘Abdillãh (p.b.u.h.) as saying, "The Messenger

العلم ، ونعم وزير العلم الحلم ، ونعم وزير الحلم الرّفق ، ونعم وزير الرّفق الصبر .

١٢٩ /٤ ـ عليّ بن محمّد ، عن سهل بن زياد ، عن جعفر بن محمّد الأشعريّ ، عن عبدالله بن ميمون القدّاح ، عن أبي عبدالله عليه السلام عن آبائه عليهم السلام قال : جاء رجل إلى رسول الله صلى الله عليه وآله فقال : يارسول الله ما العلم ؟ قال: الانصات، قال: ثمّ مه ؟ قال: الاستماع، قال: ثمّ مه ؟ قال: الحفظ ، قال : ثمّ مه ؟ قال : العمل به ، قال: ثمّ مه يارسول الله؟ قال: نشره .

١٣٠ /٥ ـ عليّ بن إبراهيم رفعه إلى أبي عبدالله عليه السلام قال : طلبة العلم ثلاثة فاعرفهم بأعيانهم وصفاتهم : صنفٌ يطلبه للجهل و المراء ، و صنف يطلبه للاستطالة والختل ،

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of Allãh (p.b.u.h.a.h.p.) has observed:

'The ablest vizier (*wazīr*) of faith is knowledge, and the ablest vizier of knowledge is forbearance, and that of forbearance is kindness and of kindness is patience.' "

129-4. ‘Ali ibn Muhammad (–) Sahl ibn Ziyãd (–) Ja‘far ibn Muhammad al-Ash‘ari (–) Abdullah ibn Maymũn al-Qaddãḥ (–) Abu ‘Abdillãh (p.b.u.h.) (–) his fore-fathers (the Imãms - p.b.u.t.) as saying :

"A person came to the Messenger of Allãh (p.b.u.h.a.h.p.) and asked, 'What is knowledge?' The Prophet replied, 'It is to remain silent (before the teacher).' The man inquired, 'What is the next stage?' The Prophet replied, 'It is to listen (to the learned attentively).' The man inquired, 'What is after that?' The Prophet replied, 'It is to remember (what one has listened to).' The man inquired, 'What is next?' The Prophet replied, 'It is to act upon (what one has learnt).' The man inquired, 'What is next?' The Prophet replied, 'It is to propagate it.' "

130-5. ‘Ali ibn Ibrãhīm (*rafa‘ahũ*) Abu ‘Abdillãh (p.b.u.h.) as saying:

"Seekers of knowledge are of three types; identify them by their personality, specific individuality and attributes. The first is

وصنف يطلبه للفقه والعقل ، فصاحب الجهل و المراء موذٍ ممارٍ متعرّض للمقال في أندية الرّجال بتذاكر العلم و صفة الحلم ، قد تسربل بالخشوع وتخلّى من الورع فدقَّ الله من هذا خيشومه ، و قطع منه حيزومه وصاحب الاستطالة و الخَتل ، ذو خبّ و ملَق ، يستطيل على مثله من أشباهه ، ويتواضع للأغنياء من دونه ، فهو لخلوائهم هاضم ، ولدينه حاطم ، فأعمى الله على هذا خبره وقطع من آثار العلماء أثره ، وصاحب الفقه والعقل ذو كآبة وحزن و سهر ، قد تحنّك في برنسه ، و قام اللّيل في حندسه ، يعمل ويخشى وجلاً داعياً مشفقاً ، مقبلاً على شأنه ، عارفاً بأهل

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the type which seeks knowledge for foolishness, stupidity and deception display. The second is the type which seeks it for over-bearing attitude. The third is the type which seeks knowledge to comprehend and to contemplate.

"(The first type of man) who is a man of display and stupidity always tantalises and plays to the gallery. He is in the state of tern-pramental readiness for expression in the company of the people for learned discussions on forbearance. Outwardly he appears to be an embodiment of reverence for Allãh but inwardly his heart is totally devoid of piety and Godliness. Almighty Allãh gives him a punch on his nose and breaks his back bone.

"(Second is the type) who is a case of over-bearing attitude and desception is really a man cheating and flattery. He is the type which seeks to dominate its equals and which is servile before the rich, who are lessen in knowledge. He is the man who tastes from their lavish tables and (with every morsal he takes) he degrades and demolishes his religion. Almighty Allãh will make him slink into oblivion and will banish all traces of him from among those of the learned.

"(The third is the type) who is a man of meditation and understanding; who is always sad, sober and is wide awake. He dresses his burnoose (gown) for worship and stands for the prayers in the darkness of night. He acts in hope and fear. He is fearful, prayerful, guardful and engrossed in his own affairs. He knows the people

زمانه ، مستوحشاً من أوثق إخوانه ، فشدّ الله من هذا أركانه ، وأعطاه يوم القيامة أمانه.

وحدّثني به محمّد بن محمود أبو عبد الله القزوينيّ ، عن عدّة من أصحابنا منهم جعفر بن محمّد الصيقل بقزوين ، عن أحمد بن عيسى العلويّ ، عن عباد بن صهيب البصريّ ، عن أبي عبدالله عليه السلام .

٦/١٣١ ـ عليّ بن إبراهيم ، عن أبيه ، عن محمّد بن يحيى ، عن طلحة بن زيد قال : سمعت أباعبدالله عليه السلام يقول : إنّ رواة الكتاب كثير ، وإنّ رعاته قليل ، وكم من مستنصح للحديث مستغشّ للكتاب ، فالعلماء يحزنهم ترك الرّعاية ، والجهّال يحزنهم حفظ

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of his time inside out and therefore is vigilant even against his most reliable friends and brothers. (Because of his virtues) Almighty Allãh Himself strengthens the pillars (of his life) and grants him peace on the Day of Judgment.' "

The same tradition has also been narrated by Muhammad ibn Mahmũd, Abu ‘Abdillãh al-Qazwīnī (–) a group of our associates among them are Ja‘far ibn Muhammad aṣ-Ṣayqal in Qazwīn (–) Aḥmad ibn ‘Isã al-‘Alawī (–) ‘Abbãd ibn Ṣuhayb al-Baṣri (–) Abu ‘Abdillãh (p.b.u.h.).

131–6. ‘Ali ibn Ibrãhīm (–) his father (–) Muhammad ibn Yaḥyã (–) Ṭalḥah ibn Zayd as saying, "I have heard Abu ‘Abdillãh (p.b.u.h.) saying :

'Many are the people who quote the scriptures very often, but those who really pay due regards to them (acts upon them) are few. Many are the people who are in pursuit of the validity of the traditions but they are deceptive about the validity of the Book (Qur'ãn). The real learned scholars are grieved at the non-implementation of Qur'ãnic teachings but the ignorant are in pursuit of the verbal- utterances in narrating (the traditions) and are taking troubles in remembering the words by heart. The former are actually sowing the seeds of their eternal life of peace,

الرّواية ، فراع يرعى حياته ، وراع يرعى هلكته ، فعند ذلك اختلف الر اعيان ، و تغاير الفريقان .

۱۳۲ /۷ ـ الحسين بن محمّد الأشعريّ ، عن معلّى بن محمّد ، عن محمّد بن جمهور ، عن عبد الرحمن بن أبي نجران ، عمّن ذكره ، عن أبي عبدالله عليه السلام قال: مَن حفظ من أحاديثنا أربعين حديثاً بعثه الله يوم القيامة عالماً فقيهاً .

۱۳۳ /۸ ـ عدّة من أصحابنا ، عن أحمد بن محمّد بن خالد ، عن أبيه ، عمّن ذكره ، عن زيد الشحّام عن أبي جعفر عليه السلام في قول الله عزّ وجلّ: «فلينظر الإنسان إلى طعامه(۹)» قال : قلت ماطعامه ؟ قال: علمه الّذي يأخذه ، عمّن يأخذه

۱۳۴ /۹ ـ محمّد بن يحيى ، عن أحمد بن محمّد بن عيسى ، عن عليّ بن النعمان ، عن عبدالله بن

(۹) عبس، ۸۰/۲۴

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whereas the latter are actually hastening towards their own destruction. Thus at this juncture have they branched off in two categories (those who only recite and remember the words and those who act upon it and are trying to implement Islamic teachings in the society). Thus have they been clearly divided in two opposite camps.' "

132–7. al-llusayn ibn Muhammad al-Ash‘ari (–) Mu‘allã ibn Muhammad (–) Muhammad ibn Jumhũr (–) ‘Abd ar-Raḥmãn ibn Abi Najrãn (–) whoever mentioned by the narrator (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"On the Day of Judgment Allãh will raise as a scholar and a learned jurist a person who learns by heart or preserves (in letters and the spirit) of at least forty out of our total traditions."

133–8. A group of our associates (–) Aḥmad ibn Muhammad ibn Khãlid (–) his father (–) whoever mentioned by the narrator (–) Zayd ash-Shaḥḥãm (–) Abu Ja‘far (p.b.u.h.) as saying in respect of the words of Allãh, "Then let man look at his food" (*‘Abasa, 80:24*).

"Food here signifies the knowledge (of religion) and looking into the food means the source from which it is acquired."

مسكان ، عن داود بن فرقد ، عن أبي سعيد الزهري ، عن أبي جعفر عليه السلام قال : الوقوف عند الشبهة خير من الاقتحام في الهلكة ، و تركك حديثاً لم تروه خير من روايتك حديثاً لم تحصه

١٠/١٣٥ - محمد ، عن أحمد، عن ابن فضال ، عن ابن بكير ، عن حمزة بن الطيار أنه عرض على أبي عبدالله عليه السلام بعض خطب أبيه حتى إذا بلغ موضعاً منها قال له : كف و اسكت ثم قال أبو عبدالله عليه السلام : لا يسعكم فيما ينزل بكم مما لا تعلمون إلا الكف عنه والتثبت والرد إلى أئمة الهدى حتى يحملوكم فيه على القصد ويجلوا عنكم فيه العمى ، و يعرفوكم فيه الحق ، قال الله تعالى : «فاسئلوا أهل الذكر إن كنتم لا تعلمون[١٠]».

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(١٠) النحل، ٤٣/١٦، الانبياء، ٧/٢١

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134–9. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad ibn ‘Isã (–) ‘Ali ibn an-Nu‘mãn (–) ‘Abdullãh ibn Muskãn (–) Dãwũd ibn Farqad (–) Abi Sa‘īd az-Zuhri (–) Abu Ja‘far (p.b.u.h.) as saying:

"In a doubtful case, it is better to wait and deliberate than to take any fatal decision forthwith. It is better to abandon a tradition which, in your opinion is not correctly reproduced than to continue its reproduction unchecked and un-examined."

135–10. Muhammad (–) Aḥmad (–) Ibn Faḍḍãl (–) Ibn Bukayr (–) Ḥamzah ibn aṭ-Ṭayyãr who reproduced some extracts from the speeches of the father of Abu ‘Abdillãh (p.b.u.h.) in his presence. Till he reached a stage when the Imãm intervened saying, "Stop and be silent." Then the Imãm added:

"That which comes to you and you cannot authenticate it, your duty in such a case is nothing but to stop, verily and refer it to the divine Imãms (guides) who will lead you to the correct version, give you light and guidance in which you are misguided and provide you the understanding of its hidden truth. Allãh the Almighty has Himself so ordered:

'So ask you the people of *dhikr* (Qur'ãn) if you know not.' " (*an-Naḥl, 16:43*)

١٣٦ /١١ - عليّ بن إبراهيم ، عن أبيه ، عن القاسم بن محمّد ، عن المنقريّ ، عن سفيان بن عُيينة قال : سمعت أباعبدالله عليه السلام يقول: وجدت علم النّاس كلّه في أربع : أوّلها أن تعرف ربّك ، والثّاني أن تعرف ماصنع بك ، و الثالث أن تعرف ما أراد منك ، و الرّابع أن تعرف مايخرجك من دينك .

١٣٧ /١٢ ـ عليّ بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن هشام بن سالم قال : قلت لأبي عبدالله عليه السلام : ماحقّ الله على خلقه ؟ فقال : أن يقولوا مايعلمون ، ويكفّوا عمّا لايعلمون ، فإذا فعلوا ذلك فقد أدّوا إلى الله حقّه .

١٣٨ /١٣ ـ محمّد بن الحسن ، عن سهل بن زياد ، عن ابن سنان ، عن محمّد بن مروان العجليّ ، عن عليّ بن حنظلة قال : سمعت أبا عبدالله عليه السلام يقول : اعرفوا منازل

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136–11. ‘Ali ibn Ibrãhīm (–) his father (–) al-Qãsim ibn Muhammad (–) al-Minqari (–) Sufyãn ibn ‘Uyaynah as saying, "I have heard Abu ‘Abdillãh (p.b.u.h.) saying:

'For me all knowledge of the people could be divided in four heads. The first head of knowledge is the recognition of Allãh Who is your Lord and sustainer. The second is the knowledge of what Allãh has made of and for you. The third is the knowledge which Allãh expects of you. The fourth is the knowledge of what expels you from your religion.' "

137–12. ‘Ali ibn Ibrãhīm (–) his father (–) Ibn Abi ‘Umayr (–) Hishãm ibn Sãlim as saying:

"I have inquired of Abu ‘Abdillãh (p.b.u.h.), 'What right does Allãh have over His creation?' The Imãm replied, 'Allãh's right is to speak out what one knows and to refrain from speaking of what one does not know about anything. Whoever has done so, has fulfilled the divine rights and duties.' "

138–13. Muhammad ibn al-Ḥasan (–) Sahl ibn Ziyãd (–) Ibn Sinãn (–) Muhammad ibn ‘Imrãn al-‘Ijli (–) ‘Ali ibn Ḥanzalah, as saying, "I have heard Abu ‘Abdillãh (p.b.u.h.) saying :

'Recognise the status of the people in accordance with the

النّاس على قدر روايتهم عنّا .

١٣٩ / ١٤ ـ الحسين بن الحسن ، عن محمّد بن زكريّا الغلابيّ ، عن ابن عائشة البصريّ رفعه أنّ أمير المؤمنين عليه السلام قال في بعض خطبه : أيّها النّاس اعلموا أنّه ليس بعاقل من انزعج من قول الزّور فيه ، ولا بحكيم من رضي بثناء الجاهل عليه ، النّاس أبناء ما يحسنون ، وقدر كلّ امرء ما يحسن ، فتكلّموا في العلم تبين أقداركم .

١٤٠ / ١٥ ـ الحسين بن محمّد ، عن معلّى بن محمّد ، عن الوشّاء ، عن أبان بن عثمان ، عن عبدالله بن سليمان قال: سمعت أباجعفر عليه السلام يقول وعنده رجل من أهل البصرة يقال له : عثمان الأعمى وهو يقول : إنّ الحسن البصريّ يزعم أنّ الّذين يكتمون العلم يؤذي ريح بطونهم أهل النّار ، فقال أبوجعفر عليه السلام : فهلك إذن مؤمن آل فرعون!

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frequency in which they quote us (the Prophet and the twelve Imãms).' "

139–14. al-Ḥusayn ibn al-Ḥasan (–) Muhammad ibn Zakariyya al-Ghalãbi (–) Ibn ‘Ã'ishah al-Baṣri (*rafa‘ahũ*) says on the authority of Amīr al-mu'minīn (p.b.u.h.) who has said in some of his speeches:

" O ’ people, know that, that a person is not wise who is upset over a false statement (accusation) against him. Nor is he wise who is pleased with the praise of the ignorant and the rustic. People are the products of the virtuous deeds they have done, and the value of every person is just in proportion to the good deeds he has performed. Hence always talk intelligently and knowingly, it will reveal your worth."

140–15. al-Ḥusayn ibn Muhammad (–) Mu‘allã ibn Muhammad (–) al-Washshã' (–) Abãn ibn ‘Uthmãn (–) ‘Abdullãh ibn Sulaymãn as saying;

"I have heard the remarks of Abu Ja‘far (p.b.u.h.) when a man from Basrah named ‘Uthmãn al-A‘mã (the blind) informed him (the Imãm) that (the great scholar) al-Ḥasan al-Baṣri thinks that the stink of those who hide knowledge will torment (even) the people in Hell. Hearing this the Imãm remarked:

مازال العلم مكتوماً منذ بعث الله نوحاً عليه السلام فليذهب الحسن يميناً و شمالاً، فوالله مايوجد العلم إلّا ههنا

١٧

باب رواية الكتب والحديث

(وفضل الكتابة و التمسك بالكتب)

١٤١ /١ـ علي بن إبراهيم ،عن أبيه ، عن ابن أبي عمير ، عن منصور بن يونس ،عن أبي بصير قال: قلت لأبي عبدالله عليه السلام قول الله جلّ ثناؤه: « الّذين يستمعون القول فيتّبعون

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'In that case *mu'min ãl* Fir'awn (the believer among the folk of Pharaoh who is highly praised in the Holy Qur'ãn with the words, 'Then said a certain man, a believer of Fir'awn's folk that kept hidden his belief ... *[al-Mu'min,* 40:28]) should go to Hell. The knowledge was kept secret ever since Nũḥ (Noah, the Prophet - p.b.u.h.) was sent. Ḥasan al-Baṣri may go! this, that or the other side but, by Allãh, the true knowledge is not found except here (with the twelve Imãms).' "

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17

CHAPTER ON

QUOTING BOOKS AND THE TRADITION. SIGNIFICANCE OF WRITING AND ADHERING TO THE BOOKS.

141–1. 'Ali ibn Ibrãhīm (–) his father (–) Ibn Abi 'Umayr (–) Manṣũr ibn Yũnus (–) Abi Baṣīr as saying:

"I have inquired from Abu 'Abdillãh (p.b.u.h.) regarding the words of Allãh, 'Who hear advice and follow the best thereof, (such

أحسنه(١١)»؟ قال: هو الرَّجل يسمع الحديث فيحدّث به كما سمعه لا يزيد فيه ولا ينقص منه.

١٤٢/٢ ـ محمّد بن يحيى ، عن محمّد بن الحسين ، عن ابن أبي عمير ، عن ابن اُذينة ، عن محمّد بن مسلم قال : قلت لأبي عبدالله عليه السلام : أسمع الحديث منك فأزيد وأنقص؟ قال : إن كنت تريد معانيه فلا بأس.

١٤٣/٣ ـ وعنه ، عن محمّد بن الحسين ، عن ابن سنان ، عن داود بن فرقد قال : قلت لأبي عبدالله عليه السلام : إنّي أسمع الكلام منك فاُريد أن أرويه كما سمعته منك فلا يجيىء، قال : فتعمد ذلك ؟ قلت : لا ، فقال : تريد المعاني ؟ قلت : نعم ، قال: فلا بأس .

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(١١) الزمر، ١٨/٣٩

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are those whom Allãh guideth and such are men of understanding).' (*az-Zumar,* 39:18)

"The Imãm observed, 'This is a person who hears the tradition and relates it exactly as he heard it without adding and substracting from it.' "

142–2. Muhammad ibn Yaḥyã (–) Muhammad ibn al-Ḥusayn (–) Ibn Abi ‘Umayr (–) Ibn Udhaynah (–) Muhammad ibn Muslim as saying,

"I have inquired of Abu ‘Abdillãh (p.b.u.h.), 'I hear the tradition from you and then (while quoting it to others) I add to and substract something from it.' The Imãm replied, 'It does not matter, if you intend to convey the meaning of the tradition.' "

143–3. From him (–) Muhammad ibn al-Ḥusayn (–) Ibn Sinãn (–) Dãwũd ibn Farqad as saying;

"I asked Abu ‘Abdillãh (p.b.u.h.) 'I hear the words and then intend to relate them as I have heard from you, but I cannot recall your words.' The Imãm inquired of me, 'Do you deliberately change my words?' I replied, 'No, not at all.' The Imãm further inquired, 'Do you intend to convey my meaning?' I replied, 'Certainly.' At this the Imãm observed, 'Then it does not matter.' "

١٤٤/٤ ـ وعنه ، عن أحمد بن محمّد بن عيسى ، عن الحسين بن سعيد ، عن القاسم بن محمّد ، عن عليّ بن أبي حمزة ، عن أبي بصير قال : قلت لأبي عبدالله عليه السلام : الحديث أسمعه منك أرويه عن أبيك أو أسمعه من أبيك أرويه عنك؟ قال: سواء إلاّ أنّك ترويه عن أبي أحبّ إليّ.

وقال أبوعبدالله عليه السلام لجميل : ماسمعت منّي فاروه عن أبي .

١٤٥/٥ ـ وعنه ، عن أحمد بن محمّد؛ ومحمّد بن الحسين، عن ابن محبوب ، عن عبدالله بن سنان قال : قلت لأبي عبدالله عليه السلام يجيئني القوم فيستمعون منّي حديثكم فأضجر ولا أقوى ، قال : فاقرأ عليهم من أوّله حديثاً ومن وسطه حديثاً ومن آخره حديثاً .

١٤٦/٦ ـ عنه ، بإسناده عن أحمد بن عمر الحلاّل قال : قلت لأبي الحسن الرّضا عليه السلام:

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144–4. From him (–) Aḥmad ibn Muhammad ibn ‘Isã (–) al-Ḥusayn ibn Sa‘īd (–) al-Qãsim ibn Muhammad (–) ‘Ali ibn Abi Ḥamzah (–) Abi Baṣīr as saying:

"I asked Abu ‘Abdillãh (p.b.u.h.), '(Many a time) I hear tradition from you but related it on the authority of your father (Imãm Abu Ja‘far Muhammad al-Bãqir) or I hear from your father, but relate it on the authority of you.' The Imãm replied, 'There is no difference at all between the two, except that I would extremely love the traditions (which you have heard from my father) being attributed to my father.' Imãm Abu ‘Abdillãh (p.b.u.h.) addressed Jamīl and observed, 'Attribute to my father what you hear from me.' "

145–5. From him (–) Aḥmad ibn Muhammad and Muhammad ibn al-llusayn (–) Ibn Maḥbũb (–) ‘Abdullãh ibn Sinãn as saying,

"I inquired of Abu ‘Abdillãh (p.b.u.h.), 'People come to me to hear your traditions (from my book) to narrate it on my authority. It makes me exhausted and weary (to read the book completely): The Imãm replied, 'Read a tradition from the beginning, a tradition from the middle and a tradition from the last (part) of your book.' "

146–6. From him (–) Aḥmad ibn ‘Umar al-Ḥallal as saying,

الرّجل من أصحابنا يعطيني الكتاب ولا يقول : اروه عنّي يجوز لي أن أرويه عنه ؟
قال : فقال : إذا علمت أنّ الكتاب له فاروه عنه .

١٤٧ /٧ـ عليّ بن إبراهيم ، عن أبيه ؛ وعن أحمد بن محمّد بن خالد ، عن النوفليّ ، عن السكونيّ ، عن أبي عبد الله عليه السلام قال : قال أمير المؤمنين عليه السلام : إذا حدّثتم بحديث فأسندوه إلى الّذي حدّثكم فإن كان حقّاً فلكم وإن كان كذباً فعليه .

١٤٨ /٨ ـ عليّ بن محمّد بن عبدالله، عن أحمد بن محمّد ، عن أبي أيّوب المدنيّ ، عن ابن أبي عمير ، عن حسين الأحمسيّ ، عن أبي عبد الله عليه السلام قال : القلب يتّكل على الكتابة .

١٤٩ /٩ـ الحسين بن محمّد ، عن معلّى بن محمّد ، عن الحسن بن عليّ الوشّاء، عن عاصم بن حميد عن أبي بصير قال: سمعت أبا عبدالله عليه السلام يقول : اكتبوا فإنّكم لاتحفظون حتّى تكتبوا.

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"I inquired of Abu'l-Ḥasan ar-Riḍã (p.b.u.h.) that a person from our circle gives me a book (of traditions noted by him) and does not specifically allow me to narrate the traditions on his authority. Will it be proper for me to quote him on the authority of his book? The Imãm replied, 'If you know the book to be his compilation, then you can quote that book on his authority.' "

147–7. 'Ali ibn Ibrãhīm (–) his father (–) Aḥmad ibn Muhammad ibn Khãlid (–) an-Nawfali (–) as-Sakkũni (–) Abu ‘Abdillãh (p.b.u.h.) as saying, "Says Amīr al-mu'minīn (‘Ali - p.b.u.h.):

'While narrating any tradition before others quote the person who has narrated it to you. If it was true the credit is yours, and if false, the debit is his.' "

148–8. ‘Ali ibn Muhammad ibn ‘Abdillãh (–) Aḥmad ibn Muhammad (–) Abi Ayyũb al-Madani (–) Ibn Abi ‘Umayr (–) Ḥusayn al-Aḥmasi (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"Hearts (of the people) put their faith on something written."

149–9. al-Ḥusayn ibn Muhammad (–) Mu‘allã ibn Muhammad (–) al-Ḥasan ibn ‘Ali al-Washshã' (–) ‘Ãṣim ibn Humayd (–) Abi Baṣīr as saying, "I have heard Abu ‘Abdillãh (p.b.u.h.) saying:

'Write (down the traditions) since so long as they are not put

١٥٠ /١٠ـ محمّد بن يحيى ، عن أحمد بن محمّد بن عيسى ، عن الحسن بن عليّ بن فضّال عن ابن بكير ، عن عبيد بن زرارة قال : قال أبو عبدالله عليه السلام : احتفظوا بكتبكم فإنّكم سوف تحتاجون إليها .

١٥١ /١١ـ عدَّة من أصحابنا، عن أحمد بن محمّد بن خالد البرقيّ ، عن بعض أصحابه ، عن أبي سعيد الخيبريّ ، عن المفضّل بن عمر ، قال : قال لي أبو عبدالله عليه السلام : اكتب وبثّ علمك في إخوانك ، فإن متَّ فأورث كتبك بنيك ، فإنه يأتي على النّاس زمان هرج لا يأنسون فيه إلاّ بكتبهم .

١٥٢ /١٢ـ وبهذا الإسناد ، عن محمّد بن عليّ رفعه قال : قال أبو عبد الله عليه السلام :

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in black and white, neither can you preserve them nor can you learn them by heart.' "

150-10. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad ibn ‘Isã (–) al-Ḥasan ibn ‘Ali ibn Faḍḍãl (–) Ibn Bukayr (–) ‘Ubayd ibn Zurãrah as saying, "Abu ‘Abdillãh (p.b.u.h.) observed:

'Guard your books (of written traditions). Soon you will stand in acute need of them.' "

151–11. A group of our associates (–) Aḥmad ibn Muhammad ibn Khãlid al-Barqi (–) some of his associates (–) Abi Sa‘īd al-Khaybari (–) al-Mufaḍḍal ibn ‘Umar as saying, "Abu ‘Abdillãh (p.b.u.h.) addressed me thus :

'Write (down the traditions) and propagate the knowledge among your brothers. When you die, bequeath these books as your legacy to your sons. Verily, there will come on the people a time of disturbance, when nothing will give them any satisfaction and to nothing will they pay any heed except to their books.' '

152-12. On this ascription (–) Muhammad ibn ‘Ali (*rafa‘ahũ*) relates on the authority of Abu ‘Abdillãh (p.b.u.h.) as saying:

"Beware of telling a lie which is derivative." It was asked, "What such a lie is?" The Imãm explained, "If a person quotes

إيّاكم والكذب المُفترع،قيل له : وما الكذب المفترع ؟ قال : أن يحدّثك الرّجل بالحديث فتتركه وترويه عن الّذي حدّثك عنه

١٥٣ / ١٣ ـ محمّد بن يحيى ، عن أحمد بن محمّد بن عيسى ، عن أحمدبن محمّد بن أبي نصر، عن جميل بن درّاج قال : قال أبو عبدالله عليه السلام : أعربوا حديثنا فانّا قوم فصحاء .

١٥٤ / ١٤ ـ عليّ بن محمّد ، عن سهل بن زياد ، عن أحمد بن محمّد ، عن عمر بن عبدالعزيز عن هشام بن سالم وحمّاد بن عثمان وغيره قالوا : سمعنا أبا عبدالله عليه السلام يقول:حديثي حديث أبي ، وحديث أبي حديث جدّي ، وحديث جدّي حديث الحسين ، و حديث الحسين حديث الحسن ، و حديث الحسن حديث أمير المؤمنين عليه السلام و حديث

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before you a tradition and you while citing, omit the name of the person who has narrated it to you. quoting the person directly who has narrated it to the one who narrated the tradition to you."

153–13. Muhammad ibn Yaḥyã (–) Ahmed ibn Muhammad ibn ‘Isã (–) Aḥmad ibn Muhammad ibn Abī Naṣr (–) jamīl ibn Darrãj as saying, "Abũ ‘Abdillãh (p.b.u.h.) observed:

'Arabicise our traditions (grammatically and phonetically. Narrate our traditions with all the formalities of grammar and phonetics), since we (the Prophet and the Imãms) are the people with linguistic eloquence.' "

154–14. 'Ali ibn Muhammad (–) Sa‘īd ibn Ziyãd (–) Aḥmad ibn Muhammad (–) 'Umar ibn ‘Abd al-‘Aziz (–) Hishãm ibn Sãlim. Ḥammãd ibn ‘Uthmãn and others a, saying, "We have heard Abu ‘Abdillãh (p.b.u.h) saying:

'All I narrate are the words of my father. And all the narrations of my father are the words of my grandfather. And all the narrations of my grandfather are the words of (my great-grandfather al-Ḥusayn. And all the narrations of al-Ḥusayn are the words of al-Ḥasan. And all the narrations of al-Ḥasan are the words of his father) Amīr al-mu'minīn (‘Ali - p. b. u. h.) ; and all the narrations of Amīr al-mu'minīn (‘Ali - p. b. u. h.) are the words of the Messenger of

أمير المؤمنين حديث رسول الله ﷺ وحديث رسول الله قول الله عزّ وجلّ .

١٥٥ / ١٥ ـ عدّة من أصحابنا ، عن أحمد بن محمّد ، عن محمّد بن الحسن بن أبي خالد شينُولة قال : قلت لأبي جعفر الثاني عليه السلام : جعلت فداك إنّ مشايخنا رووا عن أبي جعفر وأبي عبد الله عليهما السلام و كانت التقيّة شديدة فكتموا كتبهم ولم تُرو عنهم فلمّا ماتوا صارت الكتب إلينا فقال : حدّثوا بها فإنّها حقّ .

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Allãh (Muhammad, the Prophet - p.b.u.h.a.h.p.). And all the traditions of the Prophet are the words of Allãh the Almighty the Great.' "

155–15. A group of our associates (–) Aḥmad ibn Muhammad (–) Muhammad ibn al-Ḥasan ibn Abi Khãlid Shaynulah as saying :

"I inquired of Abu Ja‘far (p.b.u.h.), the second (the 9th Imãm), 'May my life be sacrificed for you, our chieftains (in traditions) narrated the traditions on the authority of Abu Ja‘far (the fifth Imãm) and Abu ‘Abdillãh (p.b.u.h.) and (at that time) they had to observe *'taqiyyah'* (tactical measures in concealing their special beliefs). Hence they used to conceal their written note books, consequently, these books had never been quoted from them. Now they (the compilers of those traditions) have passed away (from this world) and their (concealed) books have reached us. (Hearing this) the Imãm observed :

'Do narrate from those books. Since those books are surely authentic.' "

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﴿ باب التقليد ﴾

١٥٦ /١ـ عدّة من أصحابنا ، عن أحمد بن محمّد بن خالد ، عن عبدالله بن يحيى ، عن ابن مسكان ، عن أبي بصير ، عن أبي عبدالله عليه السلام قال : قلت له : «اتّخذوا أحبارهم و رهبانهم أرباباً من دون الله»(١٢) ؟ فقال : أما والله ما دعوهم إلى عبادة أنفسهم، ولو دعوهم ما أجابوهم، ولكن أحلّوا لهم حراماً ، وحرّموا عليهم حلالاً فعبدوهم من حيث لا يشعرون.

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(١٢) التوبة ، ٣١/٩

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18

CHAPTER ON BLIND FOLLOWING

156–1. Some of our associates (–) Aḥmad ibn Muhammad ibn Khãlid (–) ‘Abdullãh ibn Yaḥyã (–) Ibn Muskan (–) Abi Baṣīr as saying, "I inquired from Abu ‘Abdillãh (p. b. u. h.) (regarding these words of Allãh) :

'They (*Christians*) have taken as (their) rabbis and monks as the lords, besides Allãh.' (*at-Tawbah, 9:31*)

"The Imãm observed, 'By Allãh they (rabbis and monks) never invited them (Christians) for their worship (since) if they had invited them for their worship, at no cost would they have responded to them. Actually those monks and rabbis rendered unlawful what was (divinely) lawful to them (on their own accord) and vice versa. Thus they worshipped them unconsciously.' "

٢/١٥٧ ـ عليّ بن محمّد ، عن سهل بن زياد ، عن إبراهيم بن محمّد الهمدانيّ ،عن محمّد بن عبيدة قال : قال لي أبو الحسن عليه السلام : يا محمّد أنتم أشدّ تقليداً أم المرجئة ؟ قال:قلت قلّدنا وقلّدوا ، فقال : لم أسألك عن هذا ، فلم يكن عندي جواب أكثر من الجواب الأوّل فقال أبو الحسن عليه السلام : إنّ المرجئة نصبت رجلاً لم تُفرض طاعته وقلّدوه وأنتم نصبتم رجلاً وفرضتم طاعته ثمّ لم تقلّدوه فهم أشدّ منكم تقليداً .

٣/١٥٨ ـ محمّد بن إسماعيل ، عن الفضل بن شاذان ، عن حمّاد بن عيسى ، عن ربعيّ

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157–2. ‘Ali ibn Muhammad (–) Sahl ibn Ziyãd (–) Ibrãhīm ibn Muhammad al-Hamdãni (–) Muhammad ibn ‘Ubaydah as saying, "(Imãm) Abu'l-Ḥasan (p.b.u.h.) addressed me thus:

'O' Muhammad are you (Shi‘ites) stronger in following your Imãms or the Murji'ites?' (a sect of Muslims to whom only belief is sufficient for the salvation and no sin can harm the belief). I (the narrator) replied, 'We (Shi‘ites) do follow our Imãms and they do follow their leaders.' The Imãm replied, 'I did not ask for this,' I (the narrator) replied, 'I cannot answer more than what I have al-ready stated.' (At this Imãm) Abu'l-Ḥasan (p.b.u.h.) observed:

'Verily, Murji'ites have appointed for themselves a person (as their leader) and then started following him, although the following of such leaders (appointed by or elected from the persons themselves) was never made obligatory on them (by Allãh). While you Shi‘ites have accepted a person (as your Imãm – divinely appointed guide) whose obedience has been made obligatory on you (by Allãh). Notwithstanding, this, you (Shi‘ites) do not follow him (the Imãm completely). Hence they (Murji'ites) are stronger than you in their following.' "

158–3. Muhammad ibn Ismã‘īl (–) al-Faḍl ibn Shãdhãn (–) Ḥammãd ibn ‘Isã (–) Rib‘i ibn Abdillãh (–) Abi Baṣīr (–) Abu ‘Abdillãh (p.b.u.h.) as stating regarding these words of Allãh the Almighty, the Great:

ابن عبد الله ، عن أبي بصير،عن أبي عبدالله عليه السلام في قول الله جلّ وعزّ : « اتّخذوا أحبارهم ورهبانهم أرباباً من دون الله(١٣)» فقال: والله ماصاموا لهم ولاصلّوا لهم ولكن أحلّوا لهم حراماً وحرّموا عليهم حلالاً فاتّبعوهم .

١٩

﴿ باب البدع والرأى والمقائيس ﴾

١٥٩ /١ـ الحسين بن محمّد الأشعريّ ، عن معلّى بن محمّد ، عن الحسن بن عليّ الوشّاء؛ و

(١٣) التوبة ، ٩/٣١

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"They (*Christians*) have taken as their rabbis and monks as their lords, besides Allãh." (*at-Tawbah, 9:31*)

The Imãm observed :

"By Allãh, neither did they (Christians) fast for their monks and rabbis, nor did they prayed for them, but actually they followed them (blindly) when they declared the unlawful as lawful and the lawful as unlawful."

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19

CHAPTER ON

INNOVATIONS, OPINION AND GUESS WORK – DERIVING CONCLUSIONS ON THE BASIS OF SIMILARITIES, SEMBLENCES AND APPEARANCES (IN RELIGION)

159–1. al-Ḥusayn ibn Muhammad al-Ash‘ari (–) Mu‘allã ibn Muhammad (–) al-Ḥasan ibn ‘Ali al-Washshã' and a group of our

عدّة من أصحابنا ، عن أحمد بن محمّد ، عن ابن فضّال جميعاً ، عن عاصم بن حميد ، عن محمّد
ابن مسلم ، عن أبي جعفر عليه السلام قال : خطب أمير المؤمنين عليه السلام النّاس فقال: أيّها
النّاس إنّما بدء وقوع الفتن أهواءٌ تُتّبع ، وأحكامٌ تُبتدع ، يخالف فيها كتاب الله ،
يتولّى فيها رجال رجالاً ، فلو أنّ الباطل خلص لم يخف على ذي حجى، ولو أنّ الحقّ خلص
لم يكن اختلاف ولكن يؤخذ من هذا ضغث ومن هذا ضغث فيمزجان فيجيئان معاً
فهنالك استحوذ الشيطان على أوليائه ونجا الّذين سبقت لهم من الله الحسنى .

١٦٠ /٢ــ الحسين بن محمّد ، عن معلّى بن محمّد ، عن محمّد بن جمهور العمّيّ يرفعه قال :
قال رسول الله صلّى الله عليه وآله : إذا ظهرت البدع في اُمّتي فليظهر العالم علمه ، فمن لم يفعل

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associates (–) Aḥmad ibn Muhammad (–) Ibn Faḍḍãl, both of them (–) ibn Ḥumayd (–) Muhammad ibn Muslim (–) Abu Ja‘far (p.b.u.h.) as saying, "Amīr al-mu'minīn (‘Ali) addressed the people:

'O' people! All mischief and misguidance originated from the pursuit of carnal (evil) desires and on innovations in divine commands, which run counter to the Book of Allãh (Qur'ãn). Through such practices people make others subservant to themselves. If falsehood and mischief were (to appear) in the real and unrnixed form, it would have never remained concealed from the people of reason. Similarly, if truth were in its purest and truest form, there would have been no difference of opinion. But, as a matter of fact, something is taken from the false-hood and something from the truth. In this way they appear in the mixed form. Thus Shaytan (Satan) secures his grip over his followers. In a situation like this, only those unto whom already the reward most fair has gone forth from Allãh, secure their salvation.' "

160–2. al-Ḥusayn ibn Muhammad (–) Mu‘allã ibn Muhammad (–) Muhammad ibn Jumhũr al-'Ami (rafa‘ahũ), the Messenger of Allãh observed:

"When innovation appears among my people (the Muslims), it is obligatory of the learned to declare his knowledge (about the innovation introduced in religion). May the curse of Allãh fall

فعليه لعنة الله .

١٦١ /٣ـ وبهذا الإسناد ، عن محمد بن جمهور رفعه قال : من أتى ذا بدعة فعظّمه فإنّما يسعى في هدم الاسلام .

١٦٢ /٤ ـ وبهذا الاسناد عن محمد بن جمهور رفعه قال : قال رسول الله ﷺ أبى الله لصاحب البدعة بالتوبة، قيل: يارسول الله و كيف ذلك ؟ قال : إنّه قد أُشرب قلبه حبّها.

١٦٣ /٥ ـ محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن محبوب ، عن معاوية بن وهب قال : سمعت أباعبدالله عليه السلام يقول: قال رسول الله ﷺ : إنّ عند كلّ بدعة تكون من بعدي يُكاد بها الايمان وليّاً من أهل بيتي موكّلاً به يذبّ عنه، ينطق

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upon the learned if he does not declare (the truth)."

161–3. According to the same authorities (named above) (–) Muhammad ibn Jumhũr (*rafa'ahu*) :

"He who pays respect to any one who introduces and accepts any innovation (in religion) has actually tried to demolish the house of Islam."

162–4. On the basis of the same (above named) authorities (–) Muhammad ibn Jumhũr (*rafa'ahu*) the Messenger of Allãh (p.b. u.h.a.h.p.) as saying :

"Allãh has closed the doors of His forgiveness on an innovator (in Islam) and also on his followers." The Prophet was asked "O' Messenger of Allãh, why it is so?" The Prophet observed, "It is because of the love (of innovation) which has been fully satiated in his heart."

163–5. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad ibn 'Isã (–) al-Ḥasan ibn Maḥbũb (–) Mu'ãwiyah ibn Wahb as saying: "I have heard Abu 'Abdillãh (p. b. u. h.) saying that the Messenger of Allãh (p.b.u.h.a.h.p.) said:

'For each and every innovation (in Islam) which deceives the very faith, there will be after my death, a sentinel and a guide (Imãm) from my progeny, being in charge of the belief to challenge it, to defend it. He will speak under divine inspiration

بإلهام من الله ويعلن الحقّ وينوّره ، ويردّ كيد الكائدين ، يعبّـر عن الضعفاء فاعتبروا يا أُولي الأبصار وتوكّلوا على الله .

١٦٤ /٦ـ محمّد بن يحيى، عن بعض أصحابه؛ وعليُّ بن إبراهيم [عن أبيه] عن هارون بن مسلم، عن مسعدة بن صدقة، عن أبي عبدالله عليه السلام؛ وعليّ بن إبراهيم، عن أبيه، عن ابن محبوب رفعه ، عن أمير المؤمنين عليه السلام أنّه قال : إنّ من أبغض الخلق إلى الله عزّ وجلّ لرجلين : رجلٌ وكلّه الله إلى نفسه فهو جائر عن قصد السبيل ، مشعوف بكلام بدعة ، قد لهج بالصوم والصلاة فهو فتنة لمن افتتن به ، ضالٌّ عن هدي من كان قبله ، مضلٌّ لمن اقتدى به في حياته وبعد موته ، حمّال خطايا غيره ، رهن بخطيئته .

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from Allãh, will declared and enlighten the truth, will negate the wiles of the cunning and will speak on behalf of the feeble (truthful). Take heed you who have eyes, and have full faith in Allãh.' "

164–6. Muhammad ibn Yaḥyã (–) some of his associates and ‘Ali ibn Ibrãhīm (–) his father (–) Hãrũn ibn Muslim (–) Mas‘adah ibn Ṣadaqah (–) Abu ‘Abdillãh (p.b.u.h.) and ‘Ali ibn Ibrãhīm (–) his father (–) Ibn Maḥbũb (rafa‘ahũ) (–) Amīr al-mu'minīn (‘Ali - p.buh.) as saying:

"The two most hated persons in the eye of Allãh are :

1) The person whom Allãh has abandoned to his own lot, therefore he has left the right path and is infatuated with new words of innovations (in religion). This is the person who has the words of prayers and fasts always on his lips but actually he is a devil (from inside, at heart) for those who fall into his trap. He who accepts his words goes astray from the path of guidance. He himself (the innovator) goes astray from the right path of his previous ones. He is a source of misguidance for the one who follows him in his life or after his death. He is the bearer of the burden of the sins of others and is entangled in the net work of his own sins.

2)The second is the man who has picked up the ignorance

ورجل قمَش جهلاً في جهّال النّاس ، عان بأغباش الفتنة ، قد سمّاه أشباه النّاس عالماً ولم يغن فيه يوماً سالماً، بكّر فاستكثر، ماقلّ منه خير ممّا كثر، حتّى إذا ارتوى من آجن و اكتنز من غير طائل جلس بين النّاس قاضياً ضامناً لتخليص ماالتبس على غيره، وإن خالف قاضياً سبقه، لم يأمن أن ينقض حكمه من يأتي بعده، كفعله بمن كان قبله ، وإن نزلت به إحدى المبهمات المعضلات هيّأ لها حشواً من رأيه ، ثمّ قطع به،

فهو من لبس الشبهات في مثل غزل العنكبوت لايدري أصاب أم أخطأ ، لايحسب العلم في شيء ممّا أنكر ، ولا يرى أنّ وراء مابلغ فيه مذهباً ، إن قاس شيئاً بشيء لم يكذّب

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within the ignorant, preoccupied with the facinations which blind the eyes. People resembling to human beings named him as a scholar, although any a day knowledge has ever been pure in him. Every morning he has hastily acquires the maximum (ignorance) when the minimum of it would have been better for him, till he is satiated with such rubbish, and has collected the foolish redundant and irrelevant information and then occupies a seat of justice among his people, assuming the monopoly of the doubts and misgivings of the people (in respect of religion). As he himself was not afraid of opposing the verdicts of the judge before him, so those who come after him will not be afraid of opposing his verdicts and the verdicts of their predecessors. When-ever he is confronted with some complicated and enegmatic problems, he is quite ready with his solutions based on his rubbish informations and calculations, which he considers to be the last word. It is he, who has woven a cobweb of reprideable and doubtful contents. Nor is he himself convinced of his own logical stand in this respect. It is inconceivable for him to see any truth in what he desires, nor is it possible for him to see that there could be any correct ideology higher than what he himself has imagined. Because of his guessing tendencies and passing judgments on the basis of similarities, he

نظره وإن أظلم عليه أمر اكتتم به، لما يعلم من جهل نفسه، لكيلا يقال له : لا يعلم، ثمّ جسر فقضى، فهو مفتاح عشوات ، ركّاب شبهات ، خبّاط جهالات ، لا يعتذر ممّا لا يعلم فيسلم ولا يعضّ في العلم بضرس قاطع فيغنم ، يذري الروايات ذرو الرّيح الهشيم تبكي منه المواريث ، وتصرخ منه الدّماء ؛ يُستحلّ بقضائه الفرج الحرام ، ويحرّم بقضائه الفرج الحلال ، لا مليءٌ بإصدار ما عليه ورد ، ولا هو أهل لما منه فرط ، من ادّعائه علم الحقّ .

١٦٥ / ٧ـ الحسين بن محمّد ؛ عن معلّى بن محمّد ، عن الحسن بن عليّ الوشّاء ، عن أبان ابن عثمان ، عن أبي شيبة الخراسانيّ قال: سمعت أباعبدالله عليه السلام يقول: إنّ أصحاب

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can not repudiate his conclusions. He never allows it to be brought in front of him what he is ignorant about. Thus he shields his ignorance. He stages all this drama so that people may not have any occasion to say that he is ignorant. He stupidly heartens himself and pronounces his verdicts. He is an instrument for dark misconstructions and misinterpretations (of the words of Allãh and the Prophet). He always remains immersed in doubts. He knocks at the doors of ignorance. Never does he apologise for his lack of knowledge as a measure of his safety. He has a grab at knowledge biting away a mouthful from it and starts issuing verdicts to monopolise the whole credit for him-self. He winnows the traditions and narrations (of the Prophet and the Imãms), like chef (by distorting them out of their true complexion and context). The heir mourns and the split of unlawful blood screams over his atrocious decisions. It is through his judgments the sexually unlawful is made sexually lawful and vice versa. Never is he satiated from the position of vantage he occupies. All this is the result of his claim that he knows the truth (perfectly)."

165–7. al-Ḥusayn ibn Muhammad (–) Mu‘allã ibn Muhammad (–) al-Ḥasan ibn ‘Ali al-Washshã' (–) Abãn ibn ‘Uthmãn (–) Abi Shaybah al-Khurãsãni as saying, "I have heard Abu 'Abdillãh (p.b. u.h.) saying:

المقائيس طلبوا العلم بالمقائيس فلم تزدهم المقائيس من الحق إلاّ بعداً وإنَّ دين الله لايصاب بالمقائيس .

١٦٦ /٨ـ عليّ بن إبراهيم ، عن أبيه ؛ ومحمّد بن إسماعيل ،عن الفضل بن شاذان رفعه ، عن أبي جعفر وأبي عبدالله عليهما السلام قالا: كلّ بدعة ضلالة و كلّ ضلالة سبيلها إلى النار .

١٦٧ /٩ـ عليّ بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن محمّد بن حكيم قال: قلت لأبي الحسن موسى عليه السلام : جعلت فداك فقّهنا في الدّين وأغنانا الله بكم عن النّاس حتّى أنّ الجماعة منّا لتكون في المجلس مايسأل رجل صاحبه تحضره المسألة و يحضره جوابها فيما منّ الله علينا بكم فربّما ورد علينا الشيء لم يأتنا فيه عنك ولا

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'Those who derived conclusions (in religion) on the basis of guess work are the persons who take the same as the source of the knowledge. The more they conclude in this way the further away they get from the truth, since the religion of Allãh can never be realised through such conclusions and judgments.' "

166–8. ‘Ali ibn Ibrãhīm (–) his father (–) Muhammad ibn Ismã‘īl (–) al-Faḍl ibn Shãdhãn (*rafa‘ahu*) (–) Abu Ja‘far and Abu ‘Abdillãh (p.b.u.t.) as saying:

"Every innovation (in religion) is misguidance. And every misguidance leads to hell."

167–9. ‘Ali ibn Ibrãhīm (–) his father (–) Ibn Abi ‘Umayr (–) Muhammad ibn Hukaym as saying:

"I inquired of Abu'l-Ḥasan Mũsã (p.b.u.h.), 'May my life be sacrificed for you, it is through your blessings and guidance, we (the Shiites) have learnt religion (Islãm) and have developed insight into it in such a way that during any meeting and discussion, no one among our people has any need to ask from any one else. No sooner does the problem arise, forthcomes the answer in our mind. All this is so because blessings of Allãh has reached us through you. But it frequently happens that an issue arises on which there is no specific ruling (precedents) available from your traditions, nor from those traditions which are related from

عن آبائك شيء فنظرنا إلى أحسن مايحضرنا و أوفق الأشياء لما جاءنا عنكم فنأخذ به ؟ فقال هيهات هيهات، في ذلك و الله هلك من هلك ياابن حكيم ، قال : ثمّ قال : لعن الله أباحنيفة كان يقول : قال علي عليه السلام ، وقلت .

قال محمّد بن حكيم لهشام بن الحكم: والله ما أردت إلاّ أن يرخّص لي في القياس .

١٦٨ /١٠ــ محمّد بن أبي عبدالله رفعه ، عن يونس بن عبدالرّحمن ، قال : قلت لأبي الحسن الأوّل عليه السلام : بما أُوحّد الله ؟ فقال : يايونس لا تكوننّ مبتدعاً ، من نظر برأيه هلك، ومن ترك أهل بيت نبيّه صلّى الله عليه وآله ضلّ ، ومن ترك كتاب الله وقول نبيّه كفر .

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your fore-fathers (the Imãms). Could we in such a case consider the issue in the light of the best, the most related and the most relevant of your traditions? To cope with the issue could we adopt from your traditions the ones which are the most similar?' Hearing this the Imãm replied:

'This mode of dealing with the issues is remote, very remote from the truth. O’ son of Ḥukaym, he who ever met his doom, met it only because he acted on this very method.' Then the Imãm added, 'Curse of Allãh may fall upon Abu Ḥanīfah who used to say, "Ali (p.b.u.h.) has said so and so, but I say so and so.' "

At this the narrator Muhammad ibn Ḥukaym addressed Hishãm ibn al-Ḥakam, "By Allãh, my intention all through this discussion was to obtain permission of the Imãm for freedom to solve religious problems through 'qiyãs' (deriving conclusions on the basis of similarities and superficialities through independent opinions. But the Imãm rejected the idea as a whole)."

168–10. Muhammad ibn Abi ‘Abdillãh (*rafa‘ahu*) (–) Yũnus ibn 'Abd ar-Raḥmãn as saying, "I inquired of Abu'l-Ḥasan, the first (p.b.u.h.), 'How should I believe the Oneness of Allãh?' The Imãm replied: 'O’ Yũnus'. Never be among the innovators in religion since whoever derived conclusions (in religious affairs) according to his personal opinion, met his doom and whoever has abandoned following the progeny of the Prophet (the twelve Imãms) has gone

١٦٩ /١١ـ محمّد بن يحيى ،عن أحمد بن محمّد، عن الوشّاء ، عن مثنّى الحنّاط ، عن أبي
بصير قال: قلت لأبي عبدالله عليه السلام: ترد علينا أشياء ليس نعرفها في كتاب الله، ولا سنّة فننظر
فيها؟ فقال : لا ، أما إنّك إن أصبت لم تؤجر، وإن أخطأت كذبت على الله عزّ وجلّ .

١٧٠ /١٢ـ عدّة من أصحابنا ، عن أحمد بن محمّد بن عيسى ، عن عليّ بن الحكم، عن
عمر بن أبان الكلبيّ ، عن عبد الرّحيم القصير عن أبي عبدالله عليه السلام قال : قال
رسول الله صلى الله عليه وآله : كلّ بدعة ضلالة ، وكلّ ضلالة في النّار

١٧١ /١٣ ـ عليّ بن إبراهيم ، عن محمّد بن عيسى بن عبيد ، عن يونس بن عبد الرحمن ،
عن سماعة بن مهران ، عن أبي الحسن موسى عليه السلام قال : قلت : أصلحك الله إنّا نجتمع

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astray, and whoever has forsaken the Book of Allãh and the sayings of the Prophet has actually indulged in infidelity.' "

169–11. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad (–) al-Washshã' (–) Muthanna al-Ḥannãṭ (–) Abī Baṣīr, as saying:

"I inquired of Abu ‘Abdillãh (p.b.u.h.) It happened that we are confronted by certain issues which can neither be solved by us on the basis of the Book of Allãh (Qur'ãn) nor do we find their solution in *as-Sunnah* (the sayings and doings of the Prophet and the twelve Imãms). Can we consider such cases by ourselves?' The Imãm replied :

'No, if you are right in your conclusions you are not at all rewarded by Allãh. And if you are wrong in your conclusions and guess work, you are as a matter of fact guilty of falsifying Allãh, the Al-mighty, the Great.' "

170–12. A group of our associates (–) Aḥmad ibn Muhammad ibn ‘Isã (–) ‘Ali ibn al-Ḥakam (–) ‘Umar ibn Abãn al-Kalbi (–) ‘Abd al-Raḥmãn al-Qaṣīr (–) Abu ‘Abdillãh (p.b.u.h.) as saying: "The Messenger of Allãh (the Prophet - p.b.u.h.a.h.p.) has observed :

'Every innovation in religion is misguidance and every misguidance leads into hell fire.'"

171–13. ‘Ali ibn Ibrãhīm (–) Muhammad ibn ‘Īsã ibn ‘Ubayd

فنتذاكر ماعندنا فلايرد علينا شيء إلاّ وعندنا فيه شيء مسطّر وذلك ممّا أنعم الله به علينا بكم، ثمّ يرد علينا الشيء الصغير ليس عندنا فيه شيء فينظر بعضنا إلى بعض، وعندنا مايشبهه فنقيس على أحسنه؟ فقال: وما لكم و للقياس؟ إنّما هلك من هلك من قبلكم بالقياس .

ثمّ قال : إذا جاءكم ما تعلمون ، فقولوا به وإن جاءكم مالا تعلمون فها ـ وأهوى بيده إلى فيه ـ ثمّ قال : لعن الله أبا حنيفة كان يقول : قال عليّ وقلت أنا، وقالت الصحابة وقلت، ثمّ قال: أكنت تجلس إليه؟ فقلت :لاولكن هذا كلامه؛ فقلت:

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(–) Yũnus ibn ‘Abd ar-Raḥmãn (–) Samã‘ah ibn Mihrãn (–) Abu'l-Ḥasan Mũsã (al-Kãdhim - p.b.u.h.). Samã‘ah, the narrator relates;

"I addressed Imãm (Abu'l-Ḥasan Mũsã) saying, 'I pray Allãh for your good (health)., It is due to your blessings that we are divinely favoured in a way that whenever we (Shi‘ites) get together to discuss your traditions and practices, no problem arises before us for which we do not find a ready answer from your dictations we already have. Then in the process (of discussions), there arises certain petty issues for which we find do direct reference (solution) in your traditions. In such cases, can we perceive, examine and conclude on the basis of your similar traditions, following '*qiyãs*' the guess work of the highest quality?'

"The Imãm replied, 'How are you concerned with such *qiyãs* superficial conclusions and guess work on the basis of similar traditions? He, who met his doom before you, met so because of *qiyãs*'. Then the Imãm instructed, 'Say what you have received from us. But if you face what you don't know,' then the Imãm pointed to his lips, that is, (our words will solve your problem). The Imãm further added, 'Curse of Allãh may fall on Abu Ḥanīfah who used to say, "Ali has said so and so, but I say so and so. The companions of the Prophet said so and so but my verdicts are so and so.' Then the Imãm inquired from me (the narrator), 'Have you ever been in the company of Abu Ḥanīfah?' I replied, 'No, but these are, no doubt, the words of Abu Ḥanīfah.' I further inquired

أصلحك الله أتى رسول الله صلى الله عليه وآله النّاس بما يكتفون به في عهده؟ قال : نعم وما يحتاجون إليه إلى يوم القيامة ، فقلت : فضاع من ذلك شيء ؟ فقال : لا هو عند أهله .

١٧٢ /١٤ـ عنه، عن محمّد ، عن يونس ، عن أبان ، عن أبي شيبة قال :سمعت أبا عبدالله عليه السلام يقول: ضلّ علم ابن شبرمة عند الجامعة إملاء رسول الله صلى الله عليه وآله وخطّ عليّ عليه السلام بيده إنّ الجامعة لم تدع لأحد كلاماً ، فيها علم الحلال والحرام إنّ أصحاب القياس طلبوا العلم بالقياس فلم يزدادوا من الحقّ إلاّ بُعداً ، إنّ دين الله لا يصاب بالقياس.

١٧٣ /١٥ ـ محمّد بن إسماعيل ، عن الفضل بن شاذان ، عن صفوان بن يحيى ، عن عبد الرحمن بن الحجّاج ، عن أبان بن تغلب عن أبي عبدالله عليه السلام قال: إنّ السنّة لا تقاس، ألا

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of the Imãm, 'Had the Messenger of Allãh (Muhammad - p.b.u.h.a.h.p.) brought what was sufficient for the people of his time?' The Imãm replied, 'Certainly, the Prophet had also brought what mankind will need till the Day of Judgment.' I again inquired, 'Has something been lost from it?' The Imãm finally replied, 'No, nothing has been lost at all. Everything from what the Prophet had brought is intact and is in the custody of those who are worthy of it.' "

172–14. From him (–) Muhammad (–) Yũnus (–) Abãn (–) Abi Shaybah as saying, "I have heard Abu ‘Abdillãh (p.b.u.h.) saying:

'The knowledge of Ibn Shubrumah is defective and misleading regarding the book *al-Jãmi‘ah* which ‘Ali (the first Imãm - p.b.u.h.) has compiled under the dictation of the Prophet. (Ibn Shubrumah was of the opinion that the existence of such a book is doubtful and it has also been lost.) In fact, so complete and comprehensive is this collection as to leave nothing for any one else to add. It is a complete code of what is permissible and what is forbidden (under the divine law). Verily, those who seek knowledge (of divine commands) on the basis of *qiyãs* (that is, their guess work, on semblances and superficialities), go further away from the truth. Verily, the religion of Allãh can never be approached through such guess work.' "

173–15. Muhammad bin Ismã‘īl (–) al-Faḍl bin Shãdhãn (–)

ترى أنّ امرأة تقضي صومها ولاتقضي صلاتها يا أبان! إنّ السنّة إذا قيست محق الدّين.

١٧٤ / ١٦ـ عدّة من أصحابنا، عن أحمد بن محمّد، عن عثمان بن عيسى قال: سألت أبا الحسن موسى عليه السلام عن القياس فقال: مالكم والقياس إنّ الله لا يُسأل كيف أحلّ وكيف حرّم.

١٧٥ / ١٧ـ عليّ بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة قال: حدّثني جعفر، عن أبيه عليهما السلام أنّ عليّاً صلوات الله عليه قال: من نصب نفسه للقياس لم يزل دهره في التباس، ومن دان الله بالرّأي لم يزل دهره في ارتماس، قال: وقال أبو جعفر عليه السلام: من أفتى الناس برأيه فقد دان الله بما لا يعلم، ومن دان الله بما لا يعلم فقد

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Ṣafwãn ibn Yaḥyã (–) ‘Abd ar-Raḥmãn ibn al-Ḥajjãj (–) Abãn ibn Taghlib (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"as-Sunnah (the Prophet's deeds, utterances and his unspoken approval. The divine order is understood by this) can never be guessed. Don't you see that women have to perform their fastings (for the period of their menstruation etc., after the month of Ramadan) but they have not to perform their daily prayers after their menstruation period. (Although offering prayers stands at a higher level than fasting.) O’ Abãn! If *as-Sunnah* – are manipulated on the basis of semblances and appearances, the religion of Allãh (*dīn*) will totally be annihilated."

174–16. A group of our associates (–) Aḥmad ibn Muhammad (–) ‘Uthmãn ibn ‘Isã as saying, "I inquired of Abu'l-Ḥasan Mũsã (p.b.u.h.) about *qiyãs* deriving the conclusions on the basis of appearances and similarities regarding divine commands. The Imãm replied, 'What concern do you have with such conclusions? Verily, Allãh will never ask you how and why certain things have been made lawful and others unlawful.' "

175–17. ‘Ali ibn Ibrãhīm (–) Hãrũn ibn Muslim (–) Mas‘adah ibn Sadaqah as saying: "Ja‘far (p.b.u.h.- the Imãm) narrated to me on the authority of his (grand) father ‘Ali (p.b. u.h.) saying:

'He who puts all his efforts in *qiyãs* such superficial thinking and deriving conclusions on the basis of similarities and semblances (in his religion) passes his whole life in confusion and hesitation.

ضادّ الله حيث أحلّ وحرّم فيما لايعلم .

١٧٦ /١٨ ـ محمّد بن يحيى ، عن أحمد بن محمّد ، عن الحسن بن عليّ بن يقطين ، عن الحسين بن ميّاح ، عن أبيه ، عن أبي عبدالله عليه السلام قال: إنّ إبليس قاس نفسه بآدم فقال : خلقتني من نار وخلقته من طين[١٤] ، ولو قاس الجوهر الّذي خلق الله منه آدم بالنار ، كان ذلك أكثر نوراً وضياء من النار .

١٧٧ /١٩ ـ عليّ بن إبراهيم ، عن محمّد بن عيسى بن عبيد ، عن يونس ، عن حريز عن زرارة قال : سألت أبا عبدالله عليه السلام عن الحلال و الحرام فقال : حلال محمّد حلال

(١٤) الاعراف، ٧/١٢

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And he who adopts divine religion on the basis of his own inclinations and opinions remains always in doubts.'

"Abu Ja‘far (p.b.u.h.) said, 'He who has given his verdicts (in matters of religion) on the basis of his own opinion, has actually followed a religion which he himself does not know. And he who accepts hid religion in such a manner, has actually contradicted Allãh, since he has declared something lawful and something unlawful with-out knowing i t . ' "

176–18. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad (–) al-Ḥasan ibn ‘Ali ibn Yaqṭīn (–) al-Ḥusayn ibn Mayyãḥ (–) his father (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"Iblīs (Satan) judged himself by *qiyãs* comparing the appearances of Adam (the Prophet) with himself and said, '(*O’ Allãh!*) You have created me from the fire and created Adam from the clay.' (*al-A*‘rãf, 7:12) (On this very basis he refused to bow before Adam, considering himself superior to him.) If he (Iblīs) had compared the essence and the quintessence with which Allãh has created Adam, he would have understood that the essence with which Adam was created far excels in radiation to the radiation of the fire with which Satan was created."

177–19. ‘Ali ibn Ibrãhīm (–) Muhammad ibn ‘Isã ibn ‘Ubayd (–) Yũnus (–) Ḥarīz (–) Zurãrah as saying, "I inquired of Abu ‘Abdillãh (p.b.u.h.) regarding the lawful and the unlawful.

أبداً إلى يوم القيامة ، وحرامه حرامٌ أبداً إلى يوم القيامة ، لايكون غيره ولايجيء غيره ،

وقال : قال عليٌّ عليه السلام : ما أحدٌ ابتدع بدعة إلاّ ترك بها سنّة .

١٧٨ / ٢٠ ـ عليٌّ بن إبراهيم ، عن أبيه ، عن أحمد بن عبدالله العقيليّ ، عن عيسى بن عبدالله القرشيّ قال : دخل أبوحنيفة على أبي عبدالله عليه السلام فقال له : يا أبا حنيفة ! بلغني أنّك تقيس ؟ قال : نعم قال : لا تقس فإنّ أوّل من قاس إبليس حين قال : خلقتني من نار وخلقته من طين،(١٥) فقاس ما بين النار والطين ، ولو قاس نوريّة آدم

(١٥) الاعراف ، ١٢/٧

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The Imãm replied:

'What Muhammad (p.b.u.h.a.h.p.) declared to be lawful is eternally lawful till the Day of Judgment. And what Muhammad (p.b.u.h.a.h.p.) declared to be unlawful is eternally unlawful till the Day of Judgment. Neither will any one be designated any more (as a divine messenger) nor will any one come (with any further divine commands). ‘Ali (p.b.u.h.) has observed:

'There is none who has introduced anything new in religion without forsaking as-Sunnah.'"

178–20. ‘Ali ibn Ibrãhīm (–) his father (–) Aḥmad ibn ‘Abdillãh al-‘Aqīlī (–) ‘Isã ibn ‘Abdillãh al-Qurashi as saying:

"Abu 1-lanifah (the great scholar of Islamic Jurisprudence of his time) came to see Abu ‘Abdillãh (p.b.u.h.). The Imãm (Abu ‘Abdillãh) inquired of him, 'O’ Abu Ḥanīfah it has come to my knowledge that you indulge in qiyãs concluding on the basis of similar divine commands.' Abu Ḥanīfah replied, 'Yes, I do so.' The Imãm thereupon instructed him, 'Never resort to judging the religious issues by semblance, appearances and superficialities. Since it was Iblīs (Satan) who first judged in this manner (*qiyãs*), when he said, '(*O’ Allãh*) You have created me from fire and Adam from clay.' (*al-'A‘rãf, 7:12*). So he (Iblīs) judged by comparing fire with the earth. If he had corn pared the quintessence and elegance

بنوريّة النار عرف فضل مابين النورين ، وصفاء أحدهما على الآخر ،

۱۷۹ /۲۱ـ عليٌّ ، عن محمّد بن عيسى ، عن يونس ، عن قتيبة قال : سأل رجل أباعبدالله عليه السلام عن مسألة فأجابه فيها، فقال الرّجل : أرأيت إن كان كذا وكذا مايكون القول فيها؟ فقال له : مَه ما أجبتك فيه من شيء فهو عن رسول الله صلى الله عليه وآله لسنا من : «أرأيت » في شيء .

۱۸۰ /۲۲ـ عدّة من أصحابنا ، عن أحمدبن محمّدبن خالد ، عن أبيه مرسلاً قال : قال أبوجعفر عليه السلام : لاتتّخذوا من دون الله وليجة فلا تكونوا مؤمنين فإنّ كلّ سبب ونسب و قرابة و وليجة و بدعة وشبهة منقطع إلاّ ما أثبته القرآن .

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of Adam with the quintessence and elegance of the fire, he would have recognized which elegance is superior to which.' "

179–21. ‘Ali (–) Muhammad ibn ‘Isã (–) Yũnus (–) Qutaybah as saying:

"A person once asked (Imãm) Abu ‘Abdillãh (p.b.u.h.) a question, of which the Imãm gave an answer. The man further asked, 'If the matter had been such and such, what would your opinion have been?' Hearing this, the Imãm ordered him to be silent and then observed :

'Whatever answer I give is of and from the Prophet himself. What is your opinion (the personal conclusion) is unknown to us (the twelve Imãms) in any matter whatsoever?'

180–22. A group of our associates (–) Aḥmad ibn Muhammad ibn Khãlid (–) his father (Mursalan) as saying:

"(Imãm) Abu Ja‘far (p.b.u.h.) observed, 'Except Allãh, never take any intimate, otherwise you will exclude yourselves from the folk of the believers, since all relationship, all lineage, kinship, intimacy, innovations and misgivings, all are bound to perish except what Qur'ãn (the Book of Allãh) has established.'

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﴿ باب ﴾

﴿ الرد الى الكتاب والسنة وأنه ليس شيء من الحلال والحرام ﴾
﴿ و جميع مايحتاج النّاس إليه إلّا وقد جاء فيه كتاب أوسنّة ﴾

١٨١/١ـ محمّد بن يحيى، عن أحمد بن محمّد بن عيسى ، عن عليّ بن حديد ، عن مُرازم عن أبي عبدالله عليه السلام قال : إنّ الله تبارك وتعالى أنزل في القرآن تبيان كلّ شيء، حتّى والله ماترك الله شيئاً يحتاج إليه العباد، حتّى لايستطيع عبدٌ يقول: لو كان هذا اُنزل في القرآن ؟ إلّا وقد أنزله الله فيه .

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CHAPTER ON

TAKING (EVERY CASE) BACK TO THE QUR'AN AND AS-SUNNAH, VERILY, THERE IS NOTHING FROM WHAT IS LAWFUL AND WHAT IS UNLAWFUL AND WHAT IS NEEDED BY THE MANKIND, BUT THE BOOK (OF ALLAH) AND AS-SUNNAH INCLUDES IT.

181–1. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad ibn ‘Isã (–) ‘Ali ibn Ḥadīd (–) Murazim (–) Abu ‘Abdillãh (p.b. u.h.), as saying:

"Verily, Allãh the Almighty has revealed in Qur'ãn, description of each and every thing to such an extent as to leave out nothing which mankind needs. The description is so all inclusive that there is nothing a man could wish, saying, 'Would it be revealed in Qur'ãn,' but is already revealed in it.' "

۲/۱۸۲ـ عليٌّ بن إبراهيم ، عن محمّد بن عيسى ، عن يونس، عن حسين بن المنذر ، عن عمر بن قيس ، عن أبي جعفر عليه السلام قال : سمعته يقول : إنّ الله تبارك و تعالى لم يدع شيئاً يحتاج إليه الأمّة إلاّ أنزله في كتابه و بيّنه لرسوله صلى الله عليه وآله و جعل لكلّ شيء حدّاً وجعل عليه دليلاً يدلّ عليه ، وجعل على من تعدّى ذلك الحدّ حدّاً .

۳/۱۸۳ـ عليٌّ ، عن محمّد ، عن يونس، عن أبان ، عن سليمان بن هارون قال : سمعت أباعبدالله عليه السلام يقول : ماخلق الله حلالاً ولاحراماً إلاّ وله حدٌّ كحدّ الدّار، فما كان من الطريق فهو من الطريق ، وما كان من الدّار فهو من الدّار حتّى أرش الخدش فما سواه ، والجلدة و نصف الجلدة .

٤/۱۸٤ـ عليٌّ، عن محمّد بن عيسى ، عن يونس ، عن حمّاد ، عن أبي عبدالله عليه السلام قال: سمعته يقول : ما من شيء إلاّ وفيه كتاب أو سنّة .

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182–2. ‘Ali ibn Ibrãhīm (–) Muhammad ibn ‘Isã (–) Yũnus (–) Ḥusayn ibn al-Mundhir (–) ‘Umar ibn Qays (–) Abu Ja‘far (p.b.u.h.) as saying :

"Verily, Allãh the Almighty has not left anything which the Muslim community needs, except that lie has revealed it in His Book and has described it to His Messenger – the Prophet. He has prescribed specific limits for each and every thing and has assigned to it distinct symbols indicative of those limits. He has also provided penalties for their transgressions."

183–3. ‘Ali (–) Muhammad (–) Yũnus (–) Abãn (–) Sulaymãn ibn Hãrũn as saving, "I have heard Abu ‘Abdillãh (p.b.u.h.) saying:

'Allãh has made nothing lawful and unlawful but has prescribed clear limits thereof, in the same way as (a house master) erects clearly marked boundaries for his house which clearly discriminate between the private house and a public road. So thorough and precise are divine limits that even a little scratch or other than this and a full or half a whip have their own prescribed punishments.' "

184–4. ‘Ali (–) Muhammad ibn ‘Isã (–) Yũnus (–) Ḥammãd

٥ ١ ٨ ٥/ ٥ـ عليٌّ بن إبراهيم ، عن أبيه ، عن محمّد بن عيسى ، عن يونس، عن حمّاد ، عن عبدالله بن سنان ، عن أبي الجارود قال : قال أبوجعفر عليه السلام : إذا حدّثتكم بشيء فاسألوني من كتاب الله ، ثمّ قال في بعض حديثه ، إنّ رسول الله صلى الله عليه وآله نهى عن القيل والقال ، وفساد المال ، و كثرة السؤال ، فقيل له : ياابن رسول الله أين هذا من كتاب الله ؟ قال : إنّ الله عزّ وجلّ يقول : « لاخير في كثير من نجواهم إلاّ من أمر بصدقة أومعروف أوإصلاح بين النّاس(١٦) » وقال : « ولا تؤتوا السّفهاء أموالكم الّتي جعل الله لكم قياماً(١٧) » وقال : « لاتسألوا عن أشياء إن تبد لكم تسؤكم(١٨) » .

(١٦) النساء ، ٤/١١٤ (١٧) النساء ، ٤/٥
(١٨) المائدة ، ٥/١٠١

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(–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"Nothing exists but it has been described in the Book (of Allãh, i.e. Qur'ãn) and *as-Sunnah."*

185–5. ‘Ali ibn Ibrãhīm (–) his father (–) Muhammad ibn ‘Isã (–) Yũnus (–) Ḥammãd (–) ‘Abdullãh ibn Sinãn (–) Abi'l-Jãrũd, as saying:

"Abu Ja‘far has said, 'Whenever I say anything to you, do demand from me its reference from the Holy Book of Allãh.' Then the Imãm added, 'It has been mentioned in certain traditions that the Messenger of Allãh (p.b.u.h.a.h.p.) prevented the people from indulging in loose talks, squandering money and from excessive interrogation.' Hearing this, the people demanded, son of the Prophet, where is the relevant reference in the Book of Allãh?' At this, the Imãm observed : 'Allãh the Almighty has said, 'There is nothing good in most of their whisperings except (*in him*) who bideth charity or goodness or peace among the people.' (*an-Nisã ', 4:114*)

'Allãh has also said :

'And give not away to the weak in mind, your property which Allãh hath made for you (*a means of*) your subsistence.' (*an-Nisã', 4:5*).

١٨٦/ ٦ـ محمّد بن يحيى ، عن أحمد بن محمّد ، عن ابن فضّال ، عن ثعلبة بن ميمون ، عمّن حدّثه ، عن المعلّى بن خنيس قال : قال أبو عبدالله عليه السلام : ما من أمر يختلف فيه اثنان إلّا وله أصلٌ في كتاب الله عزّ وجلّ ولكن لا تبلغه عقول الرجال .

١٨٧/ ٧ـ محمّد بن يحيى ، عن بعض أصحابه ، عن هارون بن مسلم ، عن مسعدة بن صدقة عن أبي عبدالله عليه السلام قال : قال أمير المؤمنين عليه السلام : أيّها الناس إنّ الله تبارك وتعالى أرسل إليكم الرّسول صلّى الله عليه وآله وأنزل إليه الكتاب بالحقّ وأنتم امّيّون عن الكتاب ومَن أنزله ، وعن الرّسول ومن أرسله، على حين فترة من الرّسل، وطول هجعة من الأُمم ، وانبساط من الجهل ، واعتراض من الفتنة، وانتقاض من المبرم ، وعمى عن الحقّ ، و

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'And, Allãh has further said :

'(*O' Ye who believe*) Ask ye not about things which if declared unto you will (*only*) pain you.' " (*al-Mã'idah, 5:101*)

186–6 Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad (–) Ibn Faḍḍãl (–) Tha'labah ibn Maymũn (–) whoever has narrated to him (unknown) (–) al-Mu'allã ibn Khunays as saying, "Abu 'Abdillãh (p.b.u.h.) has observed:

'There can be no issue which is the subject of dispute between two persons, but whose essence and solution is found in the holy Book of Allãh, the Almighty, however, the intelligence of the people is not sharp enough to reach it.' "

187–7. Muhammad ibn Yaḥyã (–) some of his associates (–) Hãrũn ibn Muslim (–) Mas'adah ibn Ṣadaqah (–) Abu 'Abdillãh (p.b. u.h,) , as saying, "Amīr al-mu'minīn ('Ali - the Chief of the Believers) has observed :

'O' people, Allãh the Almighty has sent His messenger (the Prophet) to you and revealed to him the Book of eternal truth, while your people were totally ignorant of the Book and of Him Who revealed it and also of him to whom the Book was revealed. It was a period when prophethood was suspended and the people were sunk in slumber. Ignorance was rampant. Every mischief was at large.

اعتساف من الجور ، و امتحاق من الدّين ، وتلظّ[ي] من الحروب ، على حين
اصفرار من رياض جنّات الدّنيا، ويبس من أغصانها، وانتثار من ورقها، ويأس من ثمرها،
واغورار من مائها قد درست أعلام الهدى، فظهرت أعلام الرّدى ، فالدّنيا متجهّمة
في وجوه أهلها مكفهرّة ، مدبرة غير مقبلة ، ثمرتها الفتنة ، و طعامها الجيفة ، و
شعارها الخوف،ودثارها السيف ، مزّقتم كلّ ممزّق وقد أعمت عيون أهلها ، وأظلمت
عليها أيّامها،قد قطعوا أرحامهم، وسفكوا دمائهم، ودفنوا في التراب الموؤدة بينهم
من أولادهم،يجتاز دونهم طيب العيش ورفاهيّة خفوض الدنيا ؛ لا يرجون من الله ثواباً
ولايخافون والله منه عقاباً ؛ حيّهم أعمى نجس وميّتهم في النار مبلس ، فجاءهم بنسخة

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pledges were violated. People had grown blind to all truth. Oppression was the order of the day. Religiousness was totally annihilated. The flames of wars raged all around. It was the period when all the gardens of the world (beauties of life) had grown pale. Their branches had dried up. Their leaves were scattered and the people had grown hope-less about their fruits being borns. Their water level had sunk deep. The flags of guidance were torn down and the flags of evil were raised. The world with its black and menancing complexion had made a terrific onslaught on the life of mankind, and all its charm and happyness had irretrievably turned its back on man. Its fruits were evil and mischief. Its meal rotten corpse. Its inner dress was fear and outer cover was sword. You people had been utterly torn to pieces. Their eyes had been blinded and their lives darkened. They cut themselves aloof from and spilled the blood of their relations. They buried their new born daughters. The pleasures, comforts, and the conveniences of life had totally disappeared from amongst them. Neither did they entertain any hope of grace and reward from Allãh the Almighty nor did they have any fear of any divine punishment. Those of them who live were stark blind and polluted. And those of them who were dead were being consumed by the flames of (hell) fire. It was then, that the Holy Prophet appeared amongst them with a prescription inclusive

ما في الصحف الأولى ، وتصديق الّذي بين يديه ، وتفصيل الحلال من ريب الحرام.
ذلك القرآن فاستنطقوه ولن ينطق لكم ، أُخبركم عنه ، إنّ فيه علم مامضى،
وعلم ما يأتي إلى يوم القيامة ، و حكم ما بينكم و بيان ما أصبحتم فيه تختلفون ،
فلوسألتموني عنه لعلّمتكم .
١٨٨ /٨ـ محمّدبن يحيى، عن محمّدبن عبدالجبّار ، عن ابن فضّال ، عن حمّاد بن عثمان ،
عن عبدالأعلى بن أعين قال : سمعت أباعبدالله عليه السلام يقول : قد ولدني رسول الله صلى الله عليه وآله
وأنا أعلم كتاب الله وفيه بدء الخلق ، وماهو كائن إلى يوم القيامة ، وفيه خبر السماء

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of all that was revealed in the preceding divine books, collaborating the truth of divine books they already had in their hands, distinguishing in the detail what was lawful from Allãh and what was unlawful. This (prescription) is none other than the holy Qur'ãn itself. And from it only ask whatever you have to ask. However the Qur'ãn itself will never speak to you. It is I (the divinely appointed guide) who will answer to you each and every question from the Qur'ãn itself. Verily, there is in this Book (of Allãh) the knowledge of every thing that has happened and every thing that will happen till the Day of Judgment. This book is the last word for you and is a (irrefutable) verdict and description for every dispute amongst you. And were you to ask me about it, I am prepared to teach you each and every thing from it (Qur'ãn).' "

188–8. Muhammad ibn Yaḥyã (–) Muhammad ibn ‘Abd al-Jabbãr (–) Ibn Faḍḍãl (–) Ḥammãd ibn ‘Uthmãn (–) ‘Abd al-'A‘lã ibn A‘yan**,** as saying, "I have heard Abu ‘Abdillãh (p. b. u. h.) saying :

'I have been given birth by the Messenger of Allãh (p.b.u.h.a.h.p.) , I know of the Book of Allãh. How the Creator originated and what will happen till the Day of Judgment, all is to be found in this holy Book of Allãh. It tells every thing about the heavens, the earth, the paradise, the hell and also about what had been and what will be. I know them all as clearly as though they

وخبرالأرض ، وخبرالجنّة وخبر النار ، وخبرماكان ، و[خبر] ما هوكائن ، أعلم ذلك كما أنظر إلى كفّي ، إنّ الله يقول فيه :«تبياناً لكلّ شيء»(١٩).

١٨٩ /٩ ـ عدّة من أصحابنا ، عن أحمد بن محمّد بن عيسى ، عن عليّ بن النعمان ، عن إسماعيل بن جابر ، عن أبي عبدالله عليه السلام قال : كتاب الله فيه نبأ ما قبلكم وخبر ما بعدكم وفصل ما بينكم ونحن نعلمه .

١٩٠ /١٠ ـ عدّة من أصحابنا ، عن أحمد بن محمّد بن خالد ، عن إسماعيل بن مهران عن سيف بن عميرة ، عن أبي المغرا ، عن سماعة ، عن أبي الحسن موسى عليه السلام قال : قلت له : أكلّ شيء في كتاب الله وسنّة نبيّه صلى الله عليه وآله ؟ أو تقولون فيه ؟ قال : بل كلّ شيء في كتاب الله وسنّة نبيّه صلى الله عليه وآله .

(١٩) النحل، ١٦/ ٨٩

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were mirrored in the palm of my hand. Lo, Allãh, the Almighty has Himself pro-claimed about His book. 'It contains descriptions of all things.'" (*an-Naḥl, 16:89*)

189–9. A group of our associates (–) Aḥmad ibn Muhammad ibn ‘Isã (–) ‘Ali ibn Nu‘mãn (–) Ismã‘īl ibn Jãbir (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"The Book of Allãh tells all about those who preceded you, and also about those who will follow you. And in it is to be found the final verdict about your mutual disputes, and we (the twelve Imãms) are in the know of it all. "

190–10. A group of our associates (–) Aḥmad ibn Muhammad ibn Khãlid (–) Ismã‘īl ibn Mihrãn (–) Sayf ibn ‘Amirah (–) Abi 'l-Maghrã (–) Samã‘ah (–) Abu'l-Ḥasan Mũsã (p.b.u.h.), as replying, when the narrator asked him :

"In each and every thing to be found in the Book of Allãh and *as-Sunnah* of the Prophet? Or is this merely a statement of you?" The Imãm replied, "Certainly, the Book of Allãh and *as-Sunnah* of the Prophet contain each and every thing."

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﴿ باب اختلاف الحديث ﴾

١٩١/١ ـ عليّ بن إبراهيم بن هاشم ، عن أبيه ، عن حمّاد بن عيسى ، عن إبراهيم ابن عمر اليمانيّ ، عن أبان بن أبي عيّاش ، عن سليم بن قيس الهلاليّ قال : قلت لأمير المؤمنين عليه السلام : إنّي سمعت من سلمان والمقداد وأبي ذرّ شيئاً من تفسير القرآن وأحاديث عن نبيّ الله صلى الله عليه وآله غير ما في أيدي النّاس ، ثمّ سمعت منك تصديق ما سمعت منهم ورأيت في أيدي النّاس أشياء كثيرة من تفسير القرآن ومن الأحاديث عن نبيّ الله صلى الله عليه وآله أنتم تخالفونهم فيها ، وتزعمون أنّ ذلك كلّه باطل ؛ أفترى النّاس يكذبون

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CHAPTER ON CONFLICTING TRADITIONS

191–1. ‘Ali ibn Ibrãhīm ibn Hãshim (–) his father (–) Ḥammãd ibn ‘Isã (–) Ibrãhīm ibn ‘Umar al-Yamãni (–) Abãn ibn Abi ‘Ayyãsh (–) Sulaym ibn Qays al-Hilãlī as saying:

"I told Amīr al-mu'minīn, 'I have heard from Salmãn (al-Fãrsi) and al-Miqdãd (ibn al-Aswad al-Kindi) as well as Abu Dharr (al-Ghiffari) something on the interpretation of the Qur'ãn and the traditions of the Prophet of Allãh (which are) different from what people generally have. Then I heard you confirm what I have heard from them (Salmãn, al-Miqdãd and Abũ Dharr). Also, I have noticed many things with the people on the interpretation of the Qur'ãn as well as the traditions of the Prophet of Allãh which

على رسول الله ﷺ متعمّدين ، ويفسّرون القرآن بآرائهم ؟ قال : فأقبل عليَّ فقال : قد سألت فافهم الجواب :

إنَّ في أيدي الناس حقّاً وباطلاً ، وصدقاً و كذباً ، وناسخاً ومنسوخاً ، وعامّاً وخاصّاً ، ومحكماً ومتشابهاً ، وحفظاً ووهماً ، وقد كذب على رسول الله ﷺ على عهده حتّى قام خطيباً فقال : أيّها النّاس قد كثرت عليَّ الكذابة فمن كذب عليَّ متعمّداً فليتبوّء مقعده من النار ، ثمّ كُذب عليه من بعده ، وإنّما أتاكم الحديث من أربعة ليس لهم خامس : رجلٌ منافق يظهر الإيمان ، متصنّع بالإسلام لا يتأثّم ولا يتحرّج أن يكذب على رسول الله ﷺ متعمّداً ؛ فلو علم الناس أنّه

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you disagree with them and believe them all to be void. Are you of the opinion that people intentionally lie against the Messenger of Allãh (p.b.u.h.a.h.p.) and interpret the Qur'ãn according to their own opinion.?' Hearing this query, ‘Ali (p.b.u.h.) turned towards me (the narrator) and observed :

'Since you have raised the question, now you must understand the answer. Verily, whatever people have is true as well as false, right as well as wrong, superseding as well as superseded, general as well as particular, exact as well as analogous and rightly remembered as well as fancied. Even in the life time of the Holy Prophet, people did at-tribute false statements to him to such an extent that he himself stood up and addressed the people, 'O’ people, those who attribute false statements to me are in great numbers. Whoever attributes any false statement to me secures his abode in the Hell.' Then the people went on attributing false statements to him after his death. Whatever traditions you (people) have received are from four categories (of narrators). There is no fifth category.

'The first is a hypocrite who poses himself as a believer and actually is a shame Muslim. Attributing false statements to the Prophet intentionally, is not considered by him as a sin, nor does he mind such an attribution. Were the people even to know how

منافق كذّاب ، لم يقبلوا منه ولم يصدّقوه ، ولكنّهم قالوا هذا قد صحب رسول الله
صلى الله عليه وآله و رآه و سمع منه ؛ و أخذوا عنه ، و هم لا يعرفون حاله ، وقد أخبره الله عن
المنافقين بما أخبره و وصفهم بما وصفهم فقال عزّ وجلّ : « وإذا رأيتهم تعجبك
أجسامهم وإن يقولوا تسمع لقولهم »(٢٥) ثمّ بقوا بعده فتقرّبوا إلى أئمّة الضلالة والدّعاة
إلى النّار بالزور والكذب والبهتان فولّوهم الأعمال، وحملوهم على رقاب الناس، وأكلوا
بهم الدنيا ، وإنّما الناس مع الملوك والدّنيا إلّا من عصم الله ، فهذا أحد الأربعة
ورجل سمع من رسول الله شيئاً لم يحمله على وجهه و وهم فيه ، ولم يتعمّد كذباً

(٢٥) المنافقون ، ٦٢/٤

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false and hypocritical he is, they would never accept a word from him, nor would they corroborate his statements. It was this type of man about whom people started saying, 'This is the one who had been honoured by the company of the Prophet and who has actually seen and heard the Prophet.' People accepted traditions from him without knowing his credentials. Allãh the Almighty has told His Prophet about the hypocrites all that was to be told and has detailed all the characteristics that were to be detailed. Allãh the Almighty has said so, 'When thou seest them, marvel thee their personalities; and if they speak, thou listeneth unto their speech.' (*al-Munãfiqũn, 63:4*).

'Such people remained there after the Prophet as well. Then they got near the leaders (rulers) who misguided and invited people towards the hell fire through the means of their fabrications, false-hood and slander. They were entrusted with big jobs by the rulers of the time and were thus foisted on the people, and the rulers exploited the situation through them. Except the few whom Allãh saved, the common people were always with their rulers and with the mundane business of the world. All this is the description of the one out of all categories.

(The second is the category of a person) who has actually heard something from the Prophet but was not able to retain it in

فهو في يده، يقول به ويعمل به ويرويه فيقول : أنا سمعته من رسول الله ﷺ فلو علم المسلمون أنّه وهم لم يقبلوه ولو علم هو أنّه وهم لرفضه .

ورجل ثالث سمع من رسول الله ﷺ شيئاً أمر به ثمّ نهى عنه و هو لا يعلم ، أو سمعه ينهى عن شيء ثمّ أمر به وهو لا يعلم ، فحفظ منسوخه ولم يحفظ الناسخ ، ولو علم أنّه منسوخ لرفضه ، ولو علم المسلمون إذ سمعوه منه أنّه منسوخ لرفضوه .

وآخر رابع لم يكذب على رسول الله ﷺ ، مبغض للكذب خوفاً من الله و تعظيماً لرسول الله ﷺ ، لم ينسه ، بل حفظ ماسمع على وجهه فجاء به كما سمع

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his mind and fell into doubt. He never intentionally told a lie, but he started speaking, practicing and propagating what he remembered incorrectly and sketchily, and at the same time claimed that 'I have heard the Prophet say so.' If the Muslim community had known that he was in error, they would never have accepted his words. And if the man himself had known that he was mistaken, he would have himself rejected his own version.

The third category is of the person who has heard the Prophet ordering something to be done, but the Prophet later on forbade the same. The man knows the former but is unaware of the latter. Or the man has heard the Prophet forbiding something but afterwards the Prophet has made it permissible. The man knows the former, but does not know the latter. Thus the man was in the know of the abrogated (*as-Sunnah*), but was not aware of its abrogative.lIf he had been aware that it has been abrogated he himself would have withdrawn his own narrated tradition. If the Muslims had been in the know that the Prophet had cancelled what the man had related (on the authority of the Prophet) they would have themselves rejected his version.

The fourth and the last is the category of the person who had never attributed false statements to the Prophet and who hated false statements because of his fear of Allãh and reverence for the Prophet. He never forgets anything from what he had heard from the Prophet. He always relates exactly what he had heard from the

لم يزد فيه ولم ينقص منه ، وعلم الناسخ من المنسوخ ، فعمل بالناسخ ورفض المنسوخ فإنّ أمر النبيّ ﷺ مثل القرآن ناسخ ومنسوخ [وخاصٌّ وعامٌّ] ومحكم ومتشابه قد كان يكون من رسول الله ﷺ الكلام له وجهان : كلام عامٌّ وكلام خاصٌّ مثل القرآن وقال الله عزّ وجلّ في كتابه : «وما آتاكم الرّسول فخذوه ، وما نهاكم عنه فانتهوا»[٢١] فيشتبه على من لم يعرف ولم يدر ما عنى الله به ورسوله ﷺ وليس كلّ أصحاب رسول الله ﷺ كان يسأله عن الشيء فيفهم وكان منهم من يسأله ولا يستفهمه حتّى أن كانوا ليحبّون أن يجيء الأعرابي والطاري فيسأل رسول الله ﷺ حتّى يسمعوا.

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(٢١) الحشر ، ٥٩/٧

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Prophet without adding anything to or subtracting anything from it. He is in the know of both what supersedes and also what has been superseded. Hence he acts according to what supersedes, leaving aside the superseded. Verily, the commands of the Prophet are also like the verses of the Qur'ãn which consist of the superseded and the superseding (general and the specific) precise (*muḥkam*) and the ambiguous and multi meaning (*mutashãbih*). Like Qur'ãn, the Prophet's wordings also had two aspects, that is, the general and the specific. As Almighty Allãh Himself has said, 'And whatever giveth you the Apostle, ye accept it, and from whatever preventeth He, ye be away (*from it*)*:* (*al-Ḥashr*, 59: 7) Thus the one who was not aware of all these (complications) would fall in doubt and would not understand what Allãh and His messenger exactly meant. It was not at all a fact that all the companions of the Prophet had the ability of either asking the Prophet a question or of understanding his answers. There were some who used to put question to the Prophet but could not understand his answer. There were also others who did ask the Holy Prophet a question but did not ask him to make understand it until they did like some Bedouins or a wayfarer to come and ask the Prophet some question so that they could have a chance to be enlightened

وقد كنت أدخل على رسول الله ﷺ كلَّ يوم دخلةً وكلَّ ليلة دخلة فيخليني فيها أدور معه حيث دار ، وقد علم أصحاب رسول الله ﷺ أنّه لم يصنع ذلك بأحد من الناس غيري فربّما كان في بيتي يأتيني رسول الله ﷺ أكثر ذلك في بيتي و كنت إذا دخلت عليه بعض منازله أخلاني و أقام عنّي نساءه. فلا يبقى عنده غيري و إذا أتاني للخلوة معي في منزلي لم تقم عنّي فاطمة ولا أحدٌ من بنيَّ ، و كنت إذا سألته أجابني و إذا سكتُّ عنه و فُنيت مسائلي ابتدأني ، فما نزلت على رسول الله ﷺ آية من القرآن إلّا أقرأنيها وأملاها عليَّ فكتبتها بخطّي وعلّمني تأويلها وتفسيرها وناسخها ومنسوخها ، ومحكمها ومتشابهها ، وخاصّها و عامّها ، و دعا الله أن يعطيني

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Prophet's answer. Verily, I was the person who had an admittance to the Prophet (at least) once every day and once every night when I used to be alone with him. On such occasions, I had the honour to talk with him on whichever subject he was inclined. The companions of the Prophet were in the know that to no other person did the Prophet extend such a privilege (of proximity) as he did to me. Many a time, I had been at my house and the Prophet used to come to see me and this was his usual practice. When I was to enter any of his (Prophet's) room to see him he used to vacate the room for the sake of privacy with me. In vacating the room, even his wives were not spared and there would be none with him besides myself. But when the Prophet had his turn to visit my house for private conference, he would not exclude Fãṭimah (my wife) and any of my sons (p.b. u. t.) from his conference. On such occasions, he would reply to my queries and when I had exhausted my queries and remained silent, he would himself initiate further discussions. Never was there any case of revelation of any of the verse of the Qur'ãn, which the Prophet did not recite and dictate to me and which I did not write down in my own hand. Further, never was there any revelation of which the Prophet has apprised me with the basic import, its complete elucidations, with the verses that were abrogative and with the verses that were abrogated, with the verses

فهمها وحفظها ، فما نسيت آية من كتاب الله ولا علماً أملاه عليّ وكتبته ، منذ دعا الله
لي بما دعا ، وما ترك شيئاً علّمه الله من حلال ولا حرام ، و لا أمر و لا نهي كان أو
يكون ولا كتاب منزل على أحد قبله من طاعة أو معصية إلاّ علّمنيه وحفظته ، فلم
أنسَ حرفاً واحداً ؛ ثمّ وضع يده على صدري ودعا الله لي أن يملأ قلبي علماً وفهماً
وحكماً ونوراً ، فقلت : يا نبيّ الله بأبي أنت واُمّي منذ دعوت الله لي بما دعوت لم
أنس شيئاً و لم يفُتني شيء لم أكتبه أفتتخوّف عليّ النسيان فيما بعد ؟ فقال : لا
لست أتخوّف عليك النسيان والجهل .

١٩٢/٢ ـ عدّة من أصحابنا ، عن أحمد بن محمّد ، عن عثمان بن عيسى ، عن أبي أيّوب

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clear and the ambiguous and also with the verses general and specific.

And then the Prophet prayed to Allãh to bestow upon me its true understanding and its unfailing memory. Ever since the Prophet had prayed for me, I never forgot a single verse from the Book of Allãh, nor did I forget the knowledge which the Prophet had imparted to me and which I had taken down in my own hand. Nothing from what was revealed to the Prophet, the lawful and the unlawful; nothing from the divine imperatives and the prohibitions, nothing from what had been and what would be, and nothing from the books revealed previously to any of the Prophet regarding divine obedience and disobedience did the Prophet spare teaching me. I had fully grasped it and forgot not a word from it. Then the Prophet put his hand over my chest and prayed to Allãh to fill my heart with knowledge and understanding, wisdom and enlightenment. I, then, inquired: 'O Prophet of Allãh, may my parents be sacrificed for you ! I have never forgotten anything ever since you have prayed for me. Nor did I forget what I had not noted down. After all this, are you still afraid of my being forgetful?' Hearing this, the Prophet replied, 'No, I am never afraid of your being either forgetful or ignorant.' "

192–2. A group of our associates (–) Aḥmad ibn Muhammad

الخرّاز ، عن محمّد بن مسلم ، عن أبي عبدالله عليه السلام قال : قلت له : مابال أقوام يروون عن فلان وفلان عن رسول الله ﷺ لايتّهمون بالكذب ، فيجيىء منكم خلافه؟ قال : إنّ الحديث ينسخ كما ينسخ القرآن .

١٩٣ /٣ ــ عليّ بن إبراهيم ، عن أبيه ، عن ابن أبي نجران ، عن عاصم بن حميد ، عن منصور بن حازم قال : قلت لأبي عبدالله عليه السلام : ما بالي أسألك عن المسألة فتجيبني فيها بالجواب ، ثمّ يجيئك غيري فتجيبه فيها بجواب آخر؟ فقال : إنّا نجيب النّاس على الزّيادة والنقصان ؛ قال : قلت : فأخبرني عن أصحاب رسول الله ﷺ صدقوا على محمّد ﷺ أم كذبوا ؟ قال : بل صدقوا ؛ قال : قلت : فما بالهم اختلفوا ؟ فقال :

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(–) ‘Uthmãn ibn ‘Isã (–) Abi Ayyũb al-Kharrãz (–) Muhammad ibn Muslim as saying :

"I inquired of Abu ‘Abdillãh (p.b.u.h.), 'What of the group of narrators who narrate traditions from such and such persons on the authority of the Messenger of Allãh (p.b.u.h.a.h. p.) and they cannot be accused as Tiers. Still what comes from you runs counter to their narrations?' The Imãm replied, 'Truly, the traditions are superseded just as the verses are.' "

193-3. ‘Ali ibn Ibrãhīm (–) his father (–) Ibn Abi Najrãn (–) ‘Ãṣim ibn Ḥumayd (–) Manṣũr ibn Ḥãzim saying :

"I have inquired of Abu ‘Abdillãh (p.b.u.h.), 'I put certain question to you (the Imãms) and certain replies are received from you. Later on, another man comes to ask you the same question but you give him a different reply.' The Imãm explained, 'We reply to the people in excess of deficiency (accroding to the circumstances).'(The narrator says), I further asked the Imãm, 'Explain me whether the companions of the Prophet were hold true or hold untrue of Muhammad (p.b.u.h.a.h.p.).' The Imãm replied, 'Certainly, they were true.' Hearing this, I inquired, 'What of them as they differ in the narrations?' The Imãm replied, 'Don't you know that persons used to come to the Holy Prophet to ask

أماتعلم أنَّ الرَّجل كان يأتي رسول الله ﷺ فيسأله عن المسألة فيجيبه فيها بالجواب ثم يجيبه بعد ذلك ما ينسخ ذلك الجواب، فنسخت الأحاديث بعضها بعضاً .

١٩٤ /٤ ـ عليٌّ بن محمّد ، عن سهل بن زياد ، عن ابن محبوب ، عن عليّ بن رئاب ، عن أبي عُبيدة ، عن أبي جعفر عليه السلام قال : قال لي : يا زياد ما تقول لو أفتينا رجلاً ممّن يتولّانا بشيء من التقيّة ؟ قال: قلت له: أنت أعلم جعلت فداك ؛ قال : إن أخذ به فهو خير له وأعظم أجراً.

وفي رواية اُخرى:

إن أخذ به اُوجر ، وإن تركه والله أثم.

١٩٥ /٥ ـ أحمدُ بن إدريس ، عن محمّد بن عبدالجبّار ، عن الحسن بن عليّ ، عن ثعلبة بن ميمون ، عن زرارة بن أعين ، عن أبي جعفر عليه السلام قال : سألته عن مسألة

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questions and the Prophet used to reply them. After some time the Prophet used to give a reply which superseded his former reply. In this way certain traditions superseded the other traditions.' "

194–4. ‘Ali ibn Muhammad (–) Sahl ibn Ziyãd (–) Ibn Maḥbũb (–) ‘Ali ibn Ri'ãb (–) Abi ‘Ubaydah, as saying "Abu Ja‘far (p.b.u.h.) addressed me thus :

'O’ Ziyãd! What have you to say, if we give certain verdicts to any of our followers out of *taqiyyah* (expediency, that is, guarding one's life and honour through concealment of the true belief)?' I (Ziyãd) replied, 'May my life be sacrificed for you ! You know far better.' Hearing this the Imãm explained, 'If a person accepts such a verdict as given under expediency (*taqiyyah*) and acts upon it, the highest divine rewards will be bestowed upon him.' "

Another tradition says, "If a person practices the same he will be highly rewarded. If he abandons the verdict, by Allãh he will be sinful to Allãh."

195–5. Aḥmad ibn Idris (–) Muhammad ibn ‘Abd al-Jabbar (–) al-Ḥasan ibn ‘Ali (–) Tha‘labah ibn Maymũn (–) Zurãrah ibn

فأجابني ثمَّ جاءه رجل فسأله عنها فأجابه بخلاف ما أجابني ، ثمَّ جاء رجل آخر فأجابه بخلاف ما أجابني وأجاب صاحبي، فلمّا خرج الرجلان قلت: ياابن رسول الله رجلان من أهل العراق من شيعتكم قدما يسألان فأجبت كلَّ واحد منهما بغير ما أجبت به صاحبه ؟ فقال : يا زرارة ! إنَّ هذا خير لنا و أبقى لنا ولكم ولو اجتمعتم على أمر واحد لصدَّقكم الناس علينا ولكان أقلَّ لبقائنا و بقائكم .

قال : ثمّ قلت لأبي عبدالله عليه السلام : شيعتكم لو حملتموهم على الأسنّة أو على النار لمضوا وهم يخرجون من عندكم مختلفين ؛ قال : فأجابني بمثل جواب أبيه .

١٩٦ /٦ـ محمّد بن يحيى، عن أحمد بن محمّد بن عيسى ، عن محمّد بن سنان ، عن نصر الخثعميّ

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A'yan as saying:

"I asked of Abu Ja‘far (p.b.u.h.) a question, for which the Imãm gave an answer. Afterwards another person came to the Imãm and asked him the same question. But the Imãm gave an entirely different answer. Again a third person came and asked the Imãm the same question to which the Imãm gave an answer which was still different from mine and that of the second person. When the two had left, I asked, 'O’ son of the Prophet, two of your followers from Iraq asked you a question and you gave them two different answers.' Hearing this, the Imãm replied, 'O’ Zurãrah these different answers are in our own interests and they contribute to the stability of both of us (the Imãms and their followers – the Shiites). If you all (the Shiites) present a united stand, it will enable the people (opponents and the rulers) to verify the allegiance of yours to us and this will be a peril to you as well as to the life of ours.' "

The narrator says, "Then again, I asked Abu ‘Abdillãh (p.b.u.h.) 'Your followers (the Shiites) are such that if you put them on the points of bayonets or in the face of roaring flames, still, when they go forth from you, they are at variance with each other.' The Imãm gave me exactly the same answer as was given by his father.

196–6. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad ibn

قال : سمعت أباعبدالله عليه السلام يقول : من عرف أنّا لا نقول إلّا حقّاً فليكتف بما يعلم منّا فإن سمع منّا خلاف مايعلم فليعلم أنّ ذلك دفاع منّا عنه .

١٩٧/٧ـ عليّ بن إبراهيم ، عن أبيه ، عن عثمان بن عيسى، والحسن بن محبوب جميعاً عن سماعة ، عن أبي عبدالله عليه السلام قال : سألته عن رجل اختلف عليه رجلان من أهل دينه في أمر كلاهما يرويه : أحدهما يأمر بأخذه و الآخر ينهاه عنه ، كيف يصنع؟

فقال : يرجئه حتّى يلقى من يخبره ، فهو في سعة حتّى يلقاه ؛

وفي رواية اُخرى: بأيّهما أخذت من باب التسليم وسعك.

١٩٨/٨ ـ عليّ بن إبراهيم ، عن أبيه ، عن عثمان بن عيسى ، عن الحسين بن المختار

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‘Isã (–) Muhammad ibn Sink]. (–) Naṣr al-Kath‘amī, as saying: "I have heard Abu ‘Abdillãh (p.b.u.h.) saying:

'Whoever knows that we tell nothing but the truth, should rest content over what he has already learnt from us. If he hears something contrary to what he knows already from us, he should realize that this contrariness is our device to defend the interrogator.' "

197–7. Ali ibn Ibrãhīm (–) his father (–) ‘Uthmãn ibn ‘Isã and al-Ḥasan ibn Maḥbũb both of them (–) Samã‘ah, as saying:

"I inquired of Abu ‘Abdillãh (p.b.u.h.) , about a person who receives two opposite versions of one and the same traditions from two persons belonging to his faith, one making something imperative and the other making the same thing prohibitory. In such a situation what should one do? The Imãm replied, '(In a situation like that) the person should shelve its consideration, so long as he meets a person who could tell him the truth. Until that time, the man is at liberty, either to act upon it or to leave it alone.' "

According to another tradition, "You are at liberty to act upon any one of the two opposite traditions, provided that you are so doing in obedience."

198–8. ‘Ali ibn Ibrãhīm (–) his father (–) ‘Uthmãn ibn ‘Isã (–) al-Ḥusayn ibn al-Mukhtar (–) some of our associates (–) Abu

عن بعض أصحابنا ، عن أبي عبدالله عليه السلام قال : أرأيتك لو حدّثتك بحديث العام ثمّ جئتني من قابل فحدّثتك بخلافه بأيّهما كنت تأخذ ؟ قال : قلت : كنت آخذ بالأخير ؛ فقال لي : رحمك الله .

٩/١١٩ ـ وعنه ، عن أبيه ، عن إسماعيل بن مرّار ، عن يونس ، عن داود بن فرقد عن المعلّى بن خنيس قال : قلت لأبي عبدالله عليه السلام : إذا جاء حديث عن أوّلكم وحديث عن آخركم بأيّهما نأخذ ؟ فقال : خذوا به حتّى يبلغكم عن الحيّ ، فإن بلغكم عن الحيّ فخذوا بقوله ، قال : ثمّ قال أبوعبدالله عليه السلام : إنّا والله لا ندخلكم إلّا فيما يسعكم .

وفي حديث آخر : خذوا بالأحدث .

١٠/٢٠٠ ـ محمّد بن يحيى ، عن محمّد بن الحسين ، عن محمّد بن عيسى ، عن صفوان بن

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‘Abdillãh (p.b.u.h.), as inquiring (from the narrator):

"What do you think if I give a statement to you this year and when you come to see me next you, I give another statement contrary to the first, which of the two will you accept and act upon?" "I replied, 'I shall act upon the last one.' " The Imãm observed, "May Allãh be merciful to you."

199-9. From him (–) his father (–) Ismã‘īl ibn Marra'· (–) Yũnus (–) Dãwũd ibn Farqad (–) Mu‘allã ibn Khunays as saying:

"I inquired of (Imãm) Abu ‘Abdillãh (p.b.u.h.), If we receive a tradition from the preceding one of you, and then a different version of tradition from the latter, which of the two should we accept and act upon?' The Imãm replied, 'You should go on acting upon the first tradition, till such time as you get enlighten from the living Imãm (of the time). You should then act according to this enlightenment.' Then Abu ‘Abdillãh (p.b.u.h.) added, 'By Allãh, we guide you in such a way as to make things easy for you.' "

Another tradition says, "Accept the latest tradition."

200–10. Muhammad ibn Yaḥyã (–) Muhammad ibn al-Ḥusayn

يحيى، عن داود بن الحصين، عن عمر بن حنظلة قال: سألت أبا عبدالله عليه السلام عن رجلين من أصحابنا بينهما منازعة في دَين أو ميراث فتحاكما إلى السلطان وإلى القضاة أيحلّ ذلك؟ قال: من تحاكم إليهم في حقّ أو باطل فإنّما تحاكم إلى الطاغوت، وما يحكم له فإنّما يأخذ سحتاً، وإن كان حقّاً ثابتاً له؛ لأنّه أخذه بحكم الطاغوت، وقد أمر الله أن يُكفر به قال الله تعالى: «يريدون أن يتحاكموا إلى الطاغوت وقد اُمروا أن يكفروا به»(٢٢).

قلت: فكيف يصنعان؟ **قال**: ينظران [إلى] من كان منكم ممّن قد روى حديثنا ونظر في حلالنا وحرامنا وعرف أحكامنا فليرضوا به حكماً فإنّي قد جعلته

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(٢٢) النساء، ٦٠/٤

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(–) Muhammad ibn ‘Isã (–) Ṣafwãn ibn Yaḥyã (–) Dãwũd ibn al-Ḥusayn (–) ‘Umar ibn Ḥanzalah as saying:

"I inquired of Abu ‘Abdillãh (p.b.u.h.), about two persons belonging to our folk, quarrelling with each other about debt or inheritance and referring their dispute to the ruler of the time or the judge appointed for the ruler for decision. Is this lawful for them?' The Imãm replied, 'Whoever had his disputes settled by the ruler or his judge, whether right or wrong, has actually got his disputes settled by *ṭãghũt* (a tyrant ruler whose rule is against divine law). And the gains he makes out of that decision will be illgotten for him, however, lawful may be his ownership. The reason is that he has secured his ownership through the decision of *ṭãghũt,* while Allãh has enjoined him to falsify and to reject him (*ṭãghũt*). Allãh the Almighty, the Sublime has said: 'They intend to resort to the judgment of (*ṭãghũt*) though commanded were they to disbelieve in him.' (*an-Nisã', 4:60*)

"I inquired, 'Then what shall they (two) do?' He replied, 'They should refer to one among you who cites and is well versed in our traditions, and who has a deep insight in the imperatives, prohibitions and (divine) commands communicated by us. They must take such a man as their arbitrator since I have appointed him as your judge. If such a person passes a verdict according to our commands and the person concerned does not accept it, then the

عليكم حاكماً فإذا حكم بحكمنا فلم يقبله منه فانّما استخفّ بحكم الله وعلينا ردّ والرّادّ علينا الرادّ على الله وهو على حدّ الشرك بالله ؛

قلت : فإن كان كلّ رجل اختار رجلا من أصحابنا فرضيا أن يكونا الناظرَين في حقّهما ، واختلفا فيما حكما و كلاهما اختلفا في حديثكم ؟

قال : الحكم ما حكم به أعدلهما و أفقههما و أصدقهما في الحديث و أورعهما ولايلتفت إلى ما يحكم به الآخر ؛ قال :

قلت : فإنّهما عدلان مرضيّان عند أصحابنا لا يُفضَّل واحد منهما على الآخر ؟

قال : فقال : ينظر إلى ماكان من روايتهم عنّا في ذلك الّذي حكما به المجمع عليه من أصحابك فيؤخذ به من حكمنا و يترك الشاذّ الّذي ليس بمشهور عند أصحابك فإنّ المجمع عليه لا ريب فيه ؛ وإنّما الأمور ثلاثة : أمرٌ بيّن رشده فيتّبع ، وأمر

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person has actually lightened the divine commands itself and has rejected us. And he who rejects us, actually rejects Allãh the Almighty, and such a person has entered the borders of polytheism.'

"I inquired, 'May my life be sacrificed for you! What is to be done, if each one of the two has accepted one of our community as watchmen for their rights and if the two differ in their decisions in a manner that both cite your traditions containing different versions?'

"The Imãm replied, 'The verdict of the one who is more just, more learned, more true and more pious shall prevail, and the verdict of the other person shall be overlooked.'

"I inquired, 'As to what should be clone in case both the persons have an equal degree of justice acceptable to all the people of our community in such a way as to render them unable to make preference over each other?'

"The Imãm replied, 'In such a situation the verdict of the person based on our tradition and commands, unanimously accepted by all of our followers, shall prevail. And the verdict based on the tradition which is rare and is not famous among your associates will be passed by. Since there can be no doubt about

بيـن غيّـه فيجتنب، وأمرٌ مشكل يردُّ علمه إلى الله وإلى رسوله، قال رسول الله ﷺ :
حلالٌ بيِّـن وحرام بيِّـن وشبهات بين ذلك ، فمن ترك الشبهات نجا من المحرّمات
ومن أخذ بالشبهات ارتكب المحرّمات وهلك من حيث لا يعلم .

قلت : فإن كان الخبران عنكما مشهورين قد رواهما الثقات عنكم ؟

قال : ينظر فما وافق حكمه حكم الكتاب والسنّة وخالف العامّة فيؤخذ به
ويترك ما خالف حكمه حكم الكتاب والسنّة ووافق العامّة ؛

قلت : جُعلت فداك أرأيت إن كان الفقيهان عرفا حكمه من الكتاب والسنّة

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about a tradition which is unanimously accepted by all. All things are of three types :-

i) is the type which is manifestly true and self-evident. Such should be followed;

ii) is the type which manifestly false and should be left out; and

iii) is the type which comprises ambiguous things. These things should be referred to Allãh and His Prophet in respect of their correct position.

'The Prophet has observed: Manifestly lawful, manifestly unlawful and in between the two – the ambiguous. Whoever abstains from what is ambiguous is redeemed from what is unlawful. And whoever accepts the ambiguous becomes guilty of unlawful conduct and consequently meets his doom unknowingly.'

"I inquired, 'What to do when both of the traditions are well known and are cited from you by reliable persons?'

"The Imãm replied, 'In such a case that tradition will prevail which accords (most) with the Book of Allãh and *as-Sunnah* and which differs from the common people (*al- Ammah*). The other tradition, which differs in its contents from the contents of the Book of Allãh and *as-sunnah* and which accords with the contents and accepted by the common people will be overlooked.'

ووجدنا أحد الخبرين موافقاً للعامّة والآخر مخالفاً لهم بأيّ الخبرين يؤخذ ؟

قال : ما خالف العامّة ففيه الرّشاد .

فقلت : جُعلت فداك فإن وافقهما الخبران جميعاً .

قال : ينظر إلى ماهم إليه أميل؛ حكّامهم وقضاتهم فيترك ويؤخذ بالآخر .

قلت : فإن وافق حكّامهم الخبرين جميعاً ؟

قال : إذا كان ذلك فارجه حتّى تلقى إمامك فإنّ الوقوف عند الشبهات خير من الاقتحام في الهلكات .

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"I said, 'May my life be sacrificed for you ! What do you say if two such scholars proclaim their verdict based on their knowledge of the Book (of Allãh) and *as-Sunnah* and we found one of the two traditions accords with the common people and the second differs from them. Which of the two do we accept?'

"The Imãm replied, 'The tradition which is contrary to the common people has truth and guidance in it.'

"I inquired, 'May my life be sacrificed for you ! What is to be done if both the traditions (though different) accord with the common people?'

"The Imãm replied, 'In such a case the verdict which is in line with the inclinations of the rulers and the judges will be overlooked, and the other should be followed.'

"I further inquired, 'What is to be done, if both the traditions are in line with the inclinations of the rulers?'

"The Imãm replied, 'In such a case you should wait and see till such time as you meet your Imãm, since in a case of ambiguity standing still is better than falling into fatal error.' "

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﴿ باب الاخذ بالسنة وشواهد الكتاب ﴾

۱ / ۲۰۱ ـ عليٌّ بن إبراهيم، عن أبيه، عن النوفليّ، عن السكونيّ، عن أبي عبدالله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إنَّ على كلّ حقّ حقيقة، وعلى كلّ صواب نوراً، فما وافق كتاب الله فخذوه وما خالف كتاب الله فدعوه.

۲ / ۲۰۲ ـ محمّد بن يحيى، عن عبدالله بن محمّد، عن عليّ بن الحكم، عن أبان بن عثمان عن عبدالله بن أبي يعفور، قال: وحدّثني حسين بن أبي العلاء أنّه حضر ابن أبي يعفور

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22

CHAPTER ON
TAKING HOLD OF AS-SUNNAH AND THE EVIDENCES FROM THE BOOK OF ALLAH

201–1. ‘Ali ibn Ibrãhīm (–) his father (–) an-Nawfali (–) as-Sakkũni (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"The Messenger of Allãh (p.b.u.h.a.h.p.) observed:

'Above every truth there is a reality (which proves its right-ness), and every righteous thing has an enlightenment above it. There-fore accept what conforms to the Book of Allãh and leave what does not conform to it.'

202-2. Muhammad ibn Yaḥya (–) ‘Abdullãh ibn Muhammad (–) ‘Ali ibn al-Ḥakam (–) Abãn ibn ‘Uthmãn (–) ‘Abdullãh ibn Abī Ya‘fũr as saying :

"Aban says, 'Ḥusayn ibn Abi' l-‘Alã' related to me that Ibn Abi Ya‘fũr who is present in this meeting says, 'I inquired of Abu

في هذا المجلس قال : سألت أبا عبدالله عليه السلام عن اختلاف الحديث يرويه من نثق به ومنهم من لا نثق به ؟ قال : إذا ورد عليكم حديث فوجدتم له شاهداً من كتاب الله أو من قول رسول الله صلى الله عليه وآله وإلّا فالّذي جاءكم به أولى به .

٣/٢٠٣ ـ عدّة من أصحابنا ، عن أحمد بن محمّد بن خالد ، عن أبيه ، عن النضر بن سويد ، عن يحيى الحلبيّ ، عن أيّوب بن الحرّ قال : سمعت أبا عبدالله عليه السلام يقول : كلّ شيء مردود إلى الكتاب والسنّة ، وكلّ حديث لا يوافق كتاب الله فهو زخرف .

٤/٢٠٤ ـ محمّد بن يحيى ، عن أحمد بن محمّد بن عيسى ، عن ابن فضّال ، عن عليّ بن عقبة ، عن أيّوب بن راشد ، عن أبي عبدالله عليه السلام قال : ما لم يوافق من الحديث القرآن فهو زخرف .

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‘Abdillãh (p.b.u.h.) about the different traditions related by those whom we trust and also by those whom we don't: Hearing this, the Imãm replied:

'Whenever you receive a tradition which is borne out by any verse from the Book of Allãh or by a saying of the Prophet, then you accept it. Otherwise, the tradition is meant only for the one who has brought it to you.' "

203–3. A group of our associates (–) Aḥmad ibn Muhammad ibn Khãlid (–) his father (–) an-Naḍr ibn Suwayd (–) Yaḥyã al-Ḥalabī (–) Ayyũb ibn al-Hurr, as saying, "I have heard Abu ‘Abdillãh (pb.u.h.) saying:

'Everything should be referred back to the Book of Allãh (Qur'ãn) and *as-Sunnah* (the Prophet's utterances, deeds and unspoken approval). Every tradition which is not in agreement with the Book of Allãh is (nothing but) forge.' "

204–4. Muhammad ibn Yaḥyã (–) Aḥmad ibn Muhammad ibn ‘Isã (–) Ibn Faḍḍãl (–) ‘Ali ibn 'Uqbah (–) Ayyũb ibn Rãshid (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"Every tradition which does not accord with Qur'ãn is (nothing

٥/٢٠٥ ـ محمّد بن إسماعيل ، عن الفضل بن شاذان ، عن ابن أبي عمير ، عن هشام بن الحكم وغيره ، عن أبي عبدالله عليه السلام قال : خطب النبيّ صلى الله عليه وآله بمنى فقال : أيّها الناس ماجاءكم عنّي يوافق كتاب الله فأنا قلته وما جاءكم يخالف كتاب الله فلم أقله .

٦/٢٠٦ ـ وبهذا الإسناد ، عن ابن أبي عمير ، عن بعض أصحابه قال : سمعت أباعبدالله عليه السلام يقول : من خالف كتاب الله وسنّة محمّد صلى الله عليه وآله فقد كفر .

٧/٢٠٧ ـ عليّ بن إبراهيم ، عن محمّد بن عيسى بن عبيد ، عن يونس رفعه قال : قال عليّ بن الحسين عليه السلام : إنّ أفضل الأعمال عند الله ما عمل بالسنّة وإن قلّ .

٨/٢٠٨ ـ عدّة من أصحابنا ، عن أحمد بن محمّد بن خالد ، عن إسماعيل بن مهران ، عن

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but) forge."

205–5. Muhammad ibn Ismã‘īl (–) al-Faḍl ibn Shãdhãn (–) Ibn Abi ‘Umayr (–) Hishãm ibn al-Ḥakam and others (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"The Prophet while addressing at Minã (Mecca) observed :

'O’ people, every one of my tradition which you receive and which accords with the Book of Allãh undoubtedly emanates from me. And whichever of my tradition you receive and which is contrary to the Book of Allãh, surely doesn't emanate from me.' "

206–6. According to the same authority (as described above) (–) Ibn Abi ‘Umayr (–) some of his associates as saying, "I have heard Abu ‘Abdillãh (p.b.u.h.) saying:

'Whoever opposes the Book of Allãh and *as-Sunnah* (of Muhammad - p.b.u.h.a.h.p.) turns into a heathen forthwith.' "

207–7. ‘Ali ibn Ibrãhīm (–) Muhammad ibn ‘Isã ibn ‘Ubayd (–) Yũnus (rafa‘ahũ) as saying :

" ‘Ali ibn al-Ḥusayn (p.b.u.t.) observed:

'Verily, the best deed in the eye of Allãh, however small it may be, is the one which accords with *as-Sunnah.' "*

208–8. A group of our associates (–) Aḥmad ibn Muhammad ibn Khãlid (–) Ismã‘īl ibn Mihrãn (–) Abi Sa‘īd al-Qammãṭ and

أبي سعيد القمّاط وصالح بن سعيد ، عن أبان بن تغلب ، عن أبي جعفر عليه السلام أنّه سئل
عن مسألة فأجاب فيها ، قال : فقال الرّجل : إنّ الفقهاء لا يقولون هذا ، فقال :
يا ويحك و هل رأيت فقيهاً قطّ ؟! إنّ الفقيه حقّ الفقيه الزاهد في الدنيا، الراغب
في الآخرة ، المتمسّك بسنّة النبيّ ﷺ .

٩/٢٠٩ ـ عدّة من أصحابنا ، عن أحمد بن محمّد بن خالد، عن أبيه ، عن أبي إسماعيل
إبراهيم بن إسحاق الأزديّ ، عن أبي عثمان العبديّ، عن جعفر ، عن آبائه ، عن
أمير المؤمنين عليه السلام قال : قال رسول الله ﷺ لا قول إلّا بعمل، و لا قول ولا عمل إلّا
بنيّة، ولا قول ولا عمل ولا نيّة إلّا بإصابة السنّة .

١٠/٢١٠ ـ عليّ بن إبراهيم ، عن أبيه ، عن أحمد بن النضر ، عن عمرو بن شمر ،

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Ṣãlih ibn Sa‘īd (–) Abãn ibn Taghlib as saying:

"Abu Ja‘far (p.b.u.h.), was asked a question to which he replied. At this, the interrogator remarked, 'The other religious scholars (*Fuqahã'*) do not reply like this.' The Imãm replied:

'Woe unto you, have you ever seen any religious scholar? Verily, the true religious scholar is the one who has forsaken the worldly pleasures, who is disposed towards the life hereafter and who always adheres to *as-Sunnah.' "*

209–9. A group of our associates (–) Aḥmad ibn Muhammad ibn Khãlid (–) his father (–) Abi Ismã‘īl Ibrãhīm ibn Isḥãq al-Azdi (–) Abi ‘Uthmãn al-‘Abdi (–) Ja‘far (–) his fore-fathers (–) Amīr al-mu'minīn (‘Ali – the Chief of the Believers - peace be upon all of them), as saying :

"The Messenger of Allãh (p.b.u.h.a.h.p.) has observed:

'No word can be a word unless acted upon. No word and no act can be regarded as good unless it has been said and acted with the motive (to please Allãh or to earn divine rewards in the life hereafter). And there can be no word, no act and no motive unless it accords with *as-Sunnah.*'

210–10. ‘Ali ibn Ibrãhīm (–) his father (–) Aḥmad ibn an-Naḍr

عن جابر ، عن أبي جعفر عليه السلام قال : قال : ما من أحد إلّا وله شرّة وفترة ، فمن كانت فترته إلى سنّة فقد اهتدى ومن كانت فترته إلى بدعة فقد غوى .

١١/٢١١ ـ عليّ بن محمّد ، عن أحمد بن محمّد البرقيّ ، عن عليّ بن حسّان ومحمّد بن يحيى عن سلمة بن الخطاب ، عن عليّ بن حسّان ، عن موسى بن بكر ، عن زرارة بن أعين عن أبي جعفر عليه السلام قال : كلّ من تعدّى السنّة ردّ إلى السنّة

١٢/٢١٢ ـ عليّ بن إبراهيم ، عن أبيه ، عن النوفليّ ، عن السكونيّ ، عن أبي عبد الله عن آبائه عليهم السلام قال : قال أمير المؤمنين عليه السلام : السنّة سنّتان : سنّة في فريضة

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(–) ‘Amr ibn Shimr (–) Jãbir (–) Abu Ja‘far (p.b.u.h.) as saying:

"There is no one but has a greediness and emotional like (the period of activity and animation) ; and also a lassitude, tranquility and peace, (the period in which his activity is ended and is in an unchangeable fixed position). If during his tranquility and peace he is relying upon *as-Sunnah,* then surely he is the recipient of (true) guidance.

"Should he however be relying upon irreligiousness and innovations in religion, in the period of his tranquility and peace, then he is certainly misguided."

211–11. ‘Ali ibn Muhammad (–) Aḥmad ibn Muhammad al-Barqi (–) ‘Ali ibn Ḥassãn and Muhammad ibn Yaḥyã (–) Salamah ibn al-Khaltab (–) ‘Ali ibn Ḥassãn (–) Mũsã ibn Bakr (–) Zurãrah ibn A‘yan (–) Abu Ja‘far (p.b.u.h.) as saying:

"Whoever transgresses *as-Sunnah* should be brought back within its bounds."

212–12. ‘Ali ibn Ibrãhīm (–) his father (–) an-Nawfali (–) as-Sakkũni (-) Abu ‘Abdillãh (–) his fore-fathers (the Imãms - p. b.u.t.) as saying, "Amīr al-mu'minīn (‘Ali - p.b.u.h.) observed:

'*as-sunnah* are of two categories. The first is obligatory, practicing of which is sure guidance and abandoning of which is

الأخذ بها هدى، وتركها ضلالة، وسنّة في غير فريضة الأخذ بها فضيلة وتركها إلى غير خطيئة .

تمّ كتاب فضل العلم والحمد لله ربّ العالمين
وصلّى الله على محمّد وآله الطاهرين

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misguidance. The second category of *as-Sunnah is* non-obligatory, the practicing of which is excellence and abandoning of which is no sin.' "

(Thus the end [of the Second Part] of the Book of EXCELLENCE OF KNOWLEDGE)

Praise belongs to Allãh, the Lord of all Being,
and Blessings of Allãh be upon Muhammad and
his purified progeny